

Mary Ann Clibborn Book
Mary Ann Courtneys Book

Joseph THE *Hancock* (8)
Spirit of the Martyrs
REVIVED,
In a brief Compendious
COLLECTION
Of the most Remarkable Passages and
Living Testimonies
Of the True Church, Seed of God, and
Faithful Martyrs
In ALL AGES.

Contain'd in several Ecclesiastical Histories and Chrono-
logical Accounts of the Succession of the True Church from the
Creation, the Times of the Fathers, Patriarchs, Prophets,
CHRIST and the Apostles.

*Call to Remembrance what Acts our Fathers did in their time, so shall ye receive
great Honour, and an everlasting Name, 1 Mac. 2. 51.*

*Their Seed shall remain forever, and their Glory shall not be blotted out, but
their Name liveth for evermore; the People will tell of their Wisdom,
Eccles. 44. 13, 14.*

Thy Testimonies are my delight and Counsellor, Psal. 119. 24.

*Go, write it before them in a Table, and note it in a Book, that it may be for
time to come.*

Printed in the Year 1689.

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To the Reader.

I Have here Collected and brought together that which hath been scattered in divers great Volumes, writ by several Authors, judging these my Labours may prove more profitable to such who have a desire to be informed in these things; those great Books being too Voluminous, and costly for the generality to read or buy; I have therefore for the sake of such who have but little leifure, and cannot read much, brought the History of these things into a small compass, that so the meanest capacity may easily comprehend the Lords dealings with the Sons of men in all Generations; and my chief aim in this work, is, for the good and information of all People, that they may see how the Lord preserved his Church in all times, and what great things he hath done for them, who led the Ancient Fathers, Patriarchs, Prophets, and Apostles by his mighty Power, in which they served and worshipped him, whereby they left a sweet Saviour behind them, as the Reader may see at large in the ensuing Treatise, which containeth a Cloud of Witnesses to the Lords Work, and Power. And though these Testimonies may be slighted and dis-esteemed by the sensual wisdom which is from below; yet I know it will be acceptable, and a confirming and strengthening to the Faith of some who are Innocent and Upright to the Lord, and have a delight in reading and meditating upon his Wayes, and of his tender dealings with his Church and People, who in all Ages preserved his little Remnant whom he raised up as righteous Branches to bring forth Fruits of Holiness in the midst of a perverse Generation: And on the other hand, the Reader may see, in this ensuing Tract, Satan's cruelty, the great Enemy to mans good, who hat' in all Ages used all his Power to stop the increase and growth of his holy Seed, by persecuting; Murdering and Destroying their Bodies, using his utmost indeavours by Cruelties to stop the least good Inclination that might at any time stir in any; and this hath been the work of the evil One ever since he got footing in mens hearts, he hath alwayes sought to extinguish the work

To the Reader.

of God, and hath deceived Nations, and all the World wondered after the Beast; and John in his time saw a Terrible Day was to come on the Inhabitants of the Earth; for the Devil was come down having, great Power: And when the Dragon saw that he was cast into the Earth, he persecuted the Woman, which brought forth the Man Child, and the Woman fled into the Wilderness for a time and times, and half a time; and the Earth helped the Woman, and the Earth opened her Mouth and swallowed up the Flood, which the Dragon cast out of his Mouth; and the Dragon was Wrath with the Woman, and went to make War with the Remnant of her Seed, which kept the Commandments of God, and have the Testimonies of Jesus Christ, but they overcame by the Blood of the Lamb, and by the Word of their Testimony; and the Lord still preserv'd a Remnant that bow'd not their knees to Baal: And the Lord said, David shall never want a man to sit upon the Throne of the House of Israel; and this hath been fulfilled in that the Lord hath from time to time raised up his Living Witnesses, both to testifie to, and suffer for his Name and Truth, as will appear in this Book, to which I refer the Reader for satisfaction, and remain,

A Lover of all the Upright in heart,

Ellis Hookes.

The Author to the Book it self.

GO forth, O Book, and let the World review
The Blood shed by a Persecuting Crew;
Let Popish Bishops and the Prelates see,
The dying Martyrs words revived be;
Who though their Bodies for the Truth were slain,
Their Living Testimonies still remain;
Their Souls under the Altar still do Cry,
How long, O Lord, most just that rules on High!
E're thou avenge our Cause, who for thy sake
Joyfully imbrace the Fire and the Stake.
Fear not, O Book, the Frowns of Mortal Foes,
Who alwayes did the blessed Truth oppose,
Though Foes enough thou shalt be sure to find
'Mong Priests, that have the Souls of many pin'd,
And scornful Prelates too, who will not preach,
Nor suffer those that carefully would teach
Gods Truth, and give Christs Sheep their wholsom Food;
All such Restrainers make the sinful Brood;
And of that Rank not one of them is found,
That feeds the Flock in wholsome Pasture Ground;
The Food they give, they Poyson give withall,
Which proveth worse then Wormwood mixt with Gall;
They suffer not the Milk of Gods Word pure,
To work upon the Souls of men a Cure;
Though sincere Milk the same is it
Which makes for God the Soul of each man fit;
It made the Martyrs witnessing the same,
Rejoyce when that they suffered in the Flame.

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T H E
Spirit of the Martyrs
R E V I V E D, &c.

P A R T I.

The History of the Persecutions and great Sufferings sustained by the faithful Servants of the Lord, both before and after the Jews Apostacy, and before the Coming of Christ.

THe great Enemy of all Mankind is that wicked Spirit of Persecution, it moved *Cain* against his righteous Brother *Abel*; The Lord had respect unto *Abel*, and his Offering, but unto *Cain* and his offering, he had not respect; and *Cain* rose up against his Brother *Abel*, and slew him; and the Lord said unto *Cain*, *Where is Abel thy Brother?* and he said, *I know not*: And the Lord said, *A Fugitive and a Vagabond shalt thou be in the Earth*; and *Cain* said, *My Punishment is greater than I can bear.*

And *Pharoah* afflicted the People of God a long time, which grieved the good Spirit of God in his People; but they cryed out to the Lord in their Oppressions; for the *Egyptians* made the Children of *Israel* to serve with Rigour, and they made their Lives bitter with hard Bondage, the King commanding the Midwives to slay all the male Children; yet the Lord delivered his People out of all these Afflictions with a mighty hand, and he poured out his Judgments upon *Pharoah*, and upon the *Egyptians* that oppressed his People, and he set his People free; for while the People of God had a fence of their Bondage and Sufferings, and cry'd unto the Lord through the multitude of their Oppressions, the Lord heard and answered them, and deliver'd them by the hand of his servant *Moses*, by whom he

gave them Laws, which they were to obey, and which they submitted to; then God was with them as a mighty defence, and in this time of Sufferings they kept nigh to the Lord, and he was with them, and was as a Rock of defence unto them.

And because *Mordecai*, the servant of the Lord, could not bow, nor do Reverence to proud *Haman*, he was full of wrath, and thought scorn to lay hands on *Mordecai* alone; wherefore he sought to destroy all the Jews throughout the whole Kingdom of *Ahasuerus*, even the People of *Mordecai*: And *Haman* said unto K. *Ahasuerus*, *There is a certain People scatter'd abroad, and dispersed among the People in all the Provinces of thy Kingdom, and their Laws are diverse from all People, neither keep they the King's Laws; therefore it is not for the King's profit to suffer them: If it please the King, let it be written that they may be destroy'd, and I will pay ten thousand Talents of Silver.* And the King said, *The Silver is given to thee, the People also, to do with them as seemeth good to thee.* And Letters were sent to the Rulers of all the Provinces, to destroy both young and old, little Children and Women, and to take the spoil of them for a Prey. Thus this proud Persecutor endeavour'd to have destroy'd this People, had not Q. *Esther* made supplication to the King on their behalf, and by that means a stop was put to the wicked design, and he hanged on the Gallows that he prepar'd for *Mordecai*.

Jezabel cut off the Lords Prophets, but *Obadiah* (Governor of *Ahab's* house) being one that feared the Lord, took an hundred of the Prophets and hid them by fifty in a Cave, and fed them with Bread and Water.

Ahab persecuted *Elijah*, and said to him, *Art thou he that troublest Israel?* he answered, *I have not troubled Israel, but thou and thy Fathers house, in that you have forsaken the Commandments of the Lord, and thou hast followed Baalim.*

Jezabel persecuted *Elijah*, so that he fled into the Wilderness.

Manass's persecuted the Prophet *Isaiah* for reproving him, and caused him to be sawn asunder with a wooden Saw.

Jeremiah for declaring the word of the Lord to all the Cities of *Judah*, and saying, *Thus saith the Lord, If you will not hearken to me, to walk in my Law which I have set before you, &c. then will I make this house like Shiloh, and will make this City a curse to all the Nations of the Earth:* for this Testimony he was persecuted, and all the People were gathered against him in the house of the Lord, and the Priests and Prophets said unto the Princes and People, *This man is worthy to dye, for he hath prophesied against this City:* *Jeremiah* said, *The Lord sent me to prophesie against this House, and against this City.* As for me (said he) behold I am in your hands, do with me as seemeth good and meet unto you; but know for a certain, that if ye put me to death, you shall surely bring innocent blood upon your selves, and upon this City. And *Jeremiah* was shut up in the Court of the Prison, which was in the King of

Part 1. Persecutions before the coming of Christ.

Judah's house. And Jer. 37. 15. the Princes were wrath with Jeremiah, and smote him, and put him in Prison into a Dungeon.

Nebuchadnezzar persecuted Shadrach, Meshack and Abednego, because they would not bow to the golden Image he had set up; the King told them, that if they would not worship the Image which he had made, they should be cast into the burning fiery Furnace; they answer'd, O Nebuchadnezzar! we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the fiery Furnace; and he will deliver us out of thy hand, O King; but if not, be it known unto thee, O King, we will not serve thy Gods, &c. Then was he full of fury, and commanded the Furnace to be heat seven times more than it was wont to be, and commanded that they should be bound with their hats and coats on, and cast into it; but the Lord preserved them, so that the fire had no power over them.

The Princes under Darius also persecuted the Prophet Daniel, against whom they confessed, they could find no occasion, except it were concerning the Law of his God; wherefore they perswaded the King to make a Decree, That whosoever should ask a Petition of any God or Man for thirty days, save of the King, should be cast into the Den of Lyons: But Daniel, as he did aforetime, opened his windows towards Jerusalem, and kneeled down and prayed, and gave thanks before his God, of which these Persecutors acquainted the King; then the King commanded, and they cast Daniel into the den of Lyons, but the Lord preserved him that the Lyons hurt him not, because he believed in his God; which the King hearing of, caused Daniel to be taken up out of the Den, and commanded them that were his Persecutors to be cast into it, which was done, and they were soon destroy'd.

The Constancy of some of the antient People of the Jews, rather than they would depart from the Laws of God and their Fathers.

Eleazar, one of the principal Scribes, an aged man, and of a well-favoured countenance, was constrained to open his Mouth, and to eat Swines Flesh; but he chusing rather to dye gloriously than to live stained with such an Abomination, spit it forth, and came of his own accord to the Torment, as it behoved them to come, that are resolved to stand out against such things as are not lawful for love of Life to be tasted: But they that had the charge of that wicked Feast, for the old Acquaintance they had with the Man, taking him aside, besought him to bring Flesh of his own Provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the Sacrifice, commanded by the King; that in so doing he might be delivered from Death, and for the old friendship with them, find favour. But he began to consider discreetly, and as became his Age, and the excellency

excellency of his Antient Years, and the honour of his gray Head, whereunto he was come, and his most honest Education from a Child, or rather the holy Law made and given by God, therefore he answer'd accordingly, and willed them straitways to send him to the Grave; *For it becometh not our Age,* (said he) *in any wise to dissemble, whereby many young Persons might think that Eleazar being fourscore and ten years old, were now gone to a strange Religion; and so they through mine hypocrisie, and desire to live a little time, and a moment longer, should be deceived by me, and I get a stain to mine old Age, and make it abominable; for though for the present time I should be delivered from the Punishment of men, yet should not I escape the hand of the Almighty, neither alive nor dead; wherefore now manfully changing this Life, I will shew my self such an one as mine Age requireth, and leave a notable Example to such as be Young, to dye willingly and courageously, for the honourable and holy Laws.* And when he had said these words, immediately he went to the Torment; they that led him changing the good Will they bore him a little before, into hatred, because the foresaid Speeches proceeded, as they thought, from a desperate Mind: But when he was ready to dye with stripes, he groaned and said, *It is manifest unto the Lord, who hath the holy knowledge, that whereas I might have been delivered from Death, I now endure sore pains in Body, by being beaten, but in Soul am well content to suffer these things, because I fear him.* Thus this man dyed, leaving his Death for an Example of noble Courage, and a Memorial of Vertue, unto all his Nation.

The Constancy and cruel Death of seven Brethren and their Mother, because they would not eat Swines Flesh at the Kings Commandment.

Seven Brethren with their Mother were taken, and compelled by the King against the Law, to taste Swines Flesh, and were tormented with Scourges and Whips; but one of them that spake first, said thus, *What wouldst thou ask or learn of us? we are ready to dye rather then to transgress the Laws of our Fathers:* Then the King being in a rage, commanded Pans and Cauldrons to be made hot, which forthwith being heated, he commanded to cut out the Tongue of him that spake first, and to cut off the utmost parts of his Body, the rest of his Brethren, and his Mother looking on. Now when he was thus maimed in all his Members, he commanded him, being yet alive, to be brought to the Fire, and to be fryed in the Pan; and as the vapour of the Pan was for a good space dispersed, they exhorted one another with the Mother, *to dye manfully,* saying thus, *The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his Song, which witnessed to their Faces, declared, saying, and he shall be comforted in his Servants.* So when the first was dead, after this manner, they brought the second, and pulled off the skin of his Head, with the hair,

hair, saying, Wilt thou eat before thou be punished throughout every member of thy Body? he answered and said, No; wherefore he also received the next Torment, in order as the former did; and when he was at the last gasp, he said; *Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have dyed for his Laws, unto everlasting life*: After him the third was required to put out his tongue, which he did, and held forth his hands, saying, *These I had from Heaven, and for his Laws I despise them, and from him I hope to receive them again*; inso-much that the King, and they that were with him marveled at the young mans courage, for that he nothing regarded the pains. Now when this man was dead also, they tormented and mangled the fourth in like manner; and when he was ready to dye, he said thus, *It is good being, put to death by men, to look for hope from God to be raised up again by him; as for thee, thou shalt have no resurrection to life*. Afterwards they brought the fifth also, and mangled him; then looked he unto the King, and said, *Thou hast power over men, thou art corruptible, thou dost what thou wilt, yet think not that our Nation is forsaken of God; but abide a while, and behold his great power, how he will torment thee and thy seed*. After him also they brought the sixth, who being ready to dye, said, *Be not deceived without cause, for we suffer these things for our selves, having sinned against our God, therefore marvelous things are done unto us; but think not thou, that takest in hand to strive against God, that thou shalt escape unpunished*. But the mother was marvelous above all, and worthy of honourable memory, for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord; yea she exhorted every one of them in her own Language, filled with a couragious spirit; and stirred up her womanish thoughts with a manly stomach, and said unto them; *I cannot tell how you came into my womb, for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the Generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard not your own selves for his Laws sake*. Now Antiochus thinking himself despised and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words; but also assured him with Oathes, that he would make him both a rich and happy man, if he would turn from the Laws of his Fathers; and that also he would take him for his Friend, and trust him with affairs; but when the young man would in no case hearken unto him, the King called his Mother and exhorted her, that she would counsel the young man to save his life; and when he had exhorted her with many words, she promised him, that she would counsel her Son; but she bowing her self towards him, laughing;

the:

the cruel Tyrant to scorn, spake in her Country language on this manner, *O my Son! have pity upon me that bare thee nine Moneths in my Womb, and gave thee suck three Tears, and nourished thee, and brought thee up unto this age, and endured the troubles of Education; I beseech thee my Son look upon the Heaven and the Earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise; fear not this Tormentor, but being worthy of thy Brethren, take thy death, that I may receive thee again in mercy with thy Brethren: While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the Kings commandment, but I will obey the Commandment of the Law that was given unto our Fathers by Moses; and thou that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God, for we suffer because of our Sins; and though the living Lord be angry with us a little while, for our chastning and correction, yet shall he be at one again with his Servants. But thou, O Godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the Servants of God, for thou hast not yet escaped the Judgment of Almighty God who seeth all things; for our Brethren who now have suffered a short pain, are dead under Gods Covenant of everlasting Life; but thou, through the Judgment of God, shalt receive just punishment for thy Pride; but I, as my Brethren, offer up my Body and Life for the Laws of our Fathers, beseeching God that he would speedily be merciful unto our Nation, and that thou by Torments and Plagues mayst confess that he alone is God, and that in me and my Brethren the wrath of the Almighty, which is justly brought upon all our Nation, may cease. Then the King, being in a rage, handled him worse then all the rest, and took it grievously that he was mocked; so this man dyed undefiled, and put his trust in the Lord: last of all, after the Sons, the Mother dyed. When her Sons were apprehended she exhorted them in the Hebrew Tongue, saying, *O my most dear and loving Children, let us hasten to that Agony which credit our profession, and be rewarded by God with Eternal Life; let us fearlessly present our Bodies to those Torments which aged Eleazar endured; let us call to mind our Father Abraham, who having but one only Son, willingly sacrificed him at Gods command, and feared not to bring him to the Altar, whom with many prayers he had obtained in his old age: Remember Daniel, the three Children, &c. Antioch being enraged against her, caused her to be stript naked, hanged up by the Hands, and cruelly whipt; then were her Dugs and Paps pulled off, and her self put into the Red-hot Frying-pan, where lifting up her Hands and Eyes to Heaven, in the midst of her Prayers, she yielded up her chaste Soul unto God. But God suffered not the cruel Tyrant to escape unpunished; for in his Wars against the Persians the Lord struck him with Madness, his Intrals were devoured with Worms, and stinking like a Carrion, in the Extremity of his Torments he gave up the Ghost.**

PART II.

An Account of the great Persecutions & Martyrdoms of the Christians, after the Coming of Christ, and before the Apostasy and Darknes wholly spread over the Church.

After the Jews, who were once the People of God, and had the Laws, Statutes, Ordinances and Commands of God made known to them, as is before related, had apostatiz'd from the holy Spirit or Life, they provoked God, and soon forgot him, and shamefully entreated and killed the Servants and Messengers of God, yet the Lord had compassion to Mankind, and remembred his Promise, and in Love to the world sent forth his Son, who said when he was come, *He was the true Light that enlighteneth every one that cometh into the World;* yet the world knew him not; but God sent his Messenger to prepare his Way, and the Voice of one cryed in the Wilderness, *Prepare ye the way of the Lord, and make straight Paths for our God;* and when this Messenger (whose Name was John) was come, the hand of the Lord was with him, and he preached Repentance for the remission of Sins; and for reproving Herod of his Evils, he was shut up in Prison; and though Christ testified of him, *That among those that were born of Women, there was not a greater Prophet than John:* Yet this Herod who had married Herodias, his Brothers Wife, to whom John said, *It is not lawful for thee to have thy Brothers Wife;* therefore the persecuting Spirit arose in Herodias, and she would have killed him, but could not; yet afterwards she was the cause of John Baptists being beheaded in Prison.

And when Christ Jesus appeared, who is the Light of the World, whom John called the Lamb of God, who testified against the apostatized Jews, and their false Worship in their dead Forms, saying, *God is a Spirit, and they that worship him must worship him in Spirit and Truth;* yet him these Jews rejected, and would not receive him, that they might have Life: And when he said, *I am the Bread of Life, and I am the living Bread which came down from Heaven, if any man eat of this Bread he shall live forever; and the Bread that I shall give is my Flesh, which I will give for the Life of the World;* the Jews in their ignorance reasoned, saying, *How can this be? can this man give us his flesh to eat?* and could not believe in him, tho' he did such great works and Miracles amongst them, that never man did the like; yet they

they sought to kill him; never the less they would be accounted of *Abraham's* seed, and call'd him their Father; But, saith Christ, *If ye were Abraham's Children ye would do Abraham's Works, but now ye seek to kill me, a Man, that hath told you the Truth; Ye are, said he, of your Father the Devil, and the lusts of your Father ye will do; he was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him.* And this blessed Lamb of God, Christ Jesus, these persecuting Jews put to death, by crucifying of him, as may be read at large in the Scriptures. After which they persecuted his Disciples and Apostles, as followeth. (*Acts 7. 54*)

When the Jews heard what Stephen had declared, they were cut to the heart, and they gnawed on him with their Teeth; but he being full of the holy Ghost, looked up stedfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, *Behold, I see the Heavens opened, and the Son of Man standing on the right Hand of God;* then they cryed out with a loud voice, and stopped their Ears, and run upon him with one accord, and cast him out of the City, and stoned him; he calling upon God, and saying, *Lord Jesus! receive my Spirit;* and he kneeling down, cryed with a loud Voice, *Lord lay not this Sin to their charge;* And when he had thus said, he fell asleep.

After the Martyrdom of this blessed Stephen, the Apostle James (Brother of John) suffered next, mention of which is in the *Acts of the Apostles*, how that not long after the stoning of Stephen, K. Herod stretched forth his hand to vex certain of the Church, who slew James, the brother of John, with the Sword; of this James, Eusebius also maketh mention, alledging Clement thus writing a Memorable Story of him; This James (saith Clement) when he was brought to the Tribunal Seat, he that brought him, (and was the cause of his trouble) seeing him to be condemned, and that he should suffer Death; as he went to the Execution, he being moved therewith in heart & conscience, confessed himself also, of his own accord, to be a Christian; and so they were both led forth together, where in the way, he desired James to forgive him what he had done; after that James had a little paused upon the matter, turning to him, said, *Peace be unto thee Brother,* and kissed him; and both were beheaded together in the year 36.

James, the brother of Christ, was termed a just and perfect man; it is said, that he took in hand the government of the Church after the Apostles; and when many of the Princes were perswaded, there arose a Tumult of the Jews, Scribes and Pharisees, saying, *It is very dangerous lest the whole People look after this Jesus, as though he were Christ;* and being gathered together, they said to James, *We pray thee stay this People, for they err in Jesus, as though he were the true Christ: We pray thee perswade this People concerning Jesus, for we all obey thee; yea, we and all the People testifie of thee, that thou*

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art just, and respectest not the Person of any man; stand therefore upon the Pinacle of the Temple that thou mayst be seen aloft, and that thy Word may be heard plainly of all the People. The aforelaid Scribes and Pharisees placed James upon the Pinacle of the Temple, and shouted to him, and said, Thou just man, at whose Commandment we are all here, insomuch as this People are seduced after Jesus who was crucified, declare unto us which is the Door or Way of Jesus crucified: And he answered with a loud Voice, Why ask ye me of Jesus the Son of Man, whenas he sitteth at the right Hand in the great Power in Heaven? When as he had periwaded many, so that they glorified God at the Testimony of James, and said, Hosanna in the highest to the Son of David; then the Scribes and Pharisees said among themselves, We have done very ill in causing such a Testimony of Jesus to be brought forth; but let us climb up and take him, to the end that the People may be stricken with fear, and so may be brought to renounce his Faith; and they shouted, saying, O, O, and the just also is seduced; so they climbed up, and threw Justus down headlong; saying, Let us stone James Justus; and they began to throw stones at him, for after his fall he was not fully dead, and he fell upon his knees, saying, I beseech thee, Lord God and Father, forgive them, for they wot not what they do: And as they were stoning of him, one of the Priests, the Son of Rachab, the Son of Cherabim, spake to them the Testimony which is in Jeremiah the Prophet, and cryed out, Cease, what do you? This just man prayeth for you: Yet one of them that were present took a Fullers Club, struck Justus on the head, and brained him. This James was so notable a man, that for his justness he was had in honour of all men; insomuch that the wise men of the Jews, shortly after his Martyrdom, did impute the cause of the besieging Jerusalem, and other Calamities which happened unto them, to no other cause but unto the violence and injury done to this man: Nor hath Josephus left this out of his History, where he speaketh of him after this manner; These things so chanced unto the Jews for a Vengeance, because of that just man James, which was the brother of Jesus; for shortly after his suffering Vespasianus, the Emperor, destroy'd the Land of Iury, and brought them into Captivity. *Ensch. lib. 2. 23. Jos. lib. 10.*

A Relation of the Persecutions raised by the Romans against the Christians, during the space of three hundred Years after Christ.

Ensebins, and the most part of Writers do number the first Persecutions to be Ten, wherein great numbers of the Christians were slain and tormented; some slain with the Sword, some burnt with Fire, some with Whips scourged, some stabbed with Forks of Iron, some fastned to the Cross or Gibbet, some drowned in the Sea, some their skins pluckt off, some their Tongues cut out, some stoned to Death, some starved with Cold & Hunger,

Hunger, some their Hands cut off, or otherwise dismembred, have been so left naked to the open shame of the World, whose kinds of Punishment, altho' they were divers, yet the constancy in all these Martyrs was one.

The first of these ten Persecutions was stirred up by *Nero Domitius*, about the year 67. after the Birth of Christ. *Orosius* writeth of *Nero*, That he was the first within *Rome* that did raise up Persecution against the Christians, and not only in *Rome*, but in all the Provinces thereof, thinking thereby to abolish the Name of *Christians* in all places, *Orosius lib. 5.*

In this Persecution the Apostle *Peter* suffered Death, with many more Christians, as *Hierom* said, *Simon Peter*, the son of *Jonah*, of the Province of *Galilee*, and of the Town of *Bethsaida*, the Brother of *Andrew*, about the year 44. after Christs birth, came to *Rome* to withstand *Simon Magus*, in the the time of *Nero*, and was crucified with his head downwards, and his feet upwards, himself so requiring, *Because*, said he, *I am unworthy to be crucified after the same manner as the Lord was.* *Hier. lib. de viris just.*

Paul the Apostle, after his great travail and labours, in preaching the Gospel in divers Countries, at last suffered Martyrdom in this first Persecution under *Nero*, and was beheaded; some Writers say, on the same day on which *Peter* was crucified, altho' not in the same year, but in the next year following, which was the 37th year after the Passion of Christ. That which he spake at his death is written as followeth.

Paul being deliver'd by *Nero* bound unto *Longinus* and *Magistus*, the chief Officers, and *Acestus* the Centurion, that they should lead him without the City, and cause him to be beheaded; and *Paul* being full of the holy Ghost, spake the words of eternal Life, that both *Nero* and all should believe in Jesus Christ, who was King of Heaven and Earth, who would destroy the glory of the World with Fire: When they had led him away *Longinus*, *Magistus* and *Acestus* began to say unto him, Tell us, O *Paul*, where is that King? And where will he appear unto you? And how will you know him? And what will he give unto you, or what good will he bestow upon you, that you Christians so mightily love him, that by no means you will consent unto our Religion, that you may live and enjoy the good of this Life, but rather than all the Pleasures of Delight, to be led to dye for him, with divers Torments? For this seems to us to be a great Error, to hate this joyful Life, and to imbrace with all your desire, Punishment and Death. *Paul* therefore said, O ye wise men, and flourishing in Knowledge, depart out of Darkness and Error, wherein the Nobility of your Understanding is clouded, that you may see the Truth which lieth hid in you; Return the Eyes of your Minds to the eternal true Light, that ye may be able first to know your selves, and so come to the knowledge of that King with gladness, and to be saved from the Fire which is to come upon the World, and to remain unhurt; for we do not War, as you think, for some earthly King, but the living God, the Kingdom

without

without end, who by reason of the Iniquities that are done in this World, he will come a Judge, and will judge it by Fire; happy will that man be who will believe in him, he shall have eternal Life, and shall live world without end; and most unhappy is he who despising the Riches of his Bounties and long suffering, will not return unto him; for he shall perish eternally

The first Persecution beginning under *Nero*, as aforesaid, ceased under *Vespasian*, who gave some rest to the poor Christians: Shortly after whose reign was moved the 2d Persecution by the Emperor *Domitian*, Brother of *Titus*; his Tyranny was unmeasurable, he put to death all the Nephews of *Jude*, called the Lords Brother, and caused to be sought out and slain all that could be found of the stock of *David*. In the time of this Persecution *Simon* Bp. of *Jerusalem*, after other Torments, was crucified to Death, and *John* the Evangelist for the Testimony of the Word was banished into the Isle of *Pathmos* (where he wrote the *Revelations*) but after the Death of *Domitian*, in the reign of *Pertinax* the Emperor, he came to *Ephesus*, being released in the year 100. He lived to a great Age, some write till he was 120 and this was his constant practice to his dying day, when Age and Weakness grew upon him at *Ephesus*, that he was no longer able to Preach to them, he used at every publick Meeting to be led to it, and say no more to them than, *Little Children, love one another*. He expressed great care for the good of Souls, unwearidly spending himself in the service of the Gospel, and to beget People to the Truth, witness one instance in his Visitation of the Churches near *Ephesus*, he made choice of a Young man, of a goodly Body, a gracious Face and fervent Mind, whom with a special charge for his Instruction and Education, he committed to the Bishop of that place; so *John* returned to *Ephesus*. But in process of time the Young Man became very dissolute, and perniciously accompanied himself with idle Persons of ill Behaviour, who put him in a way to steal and rob; so after he forsook the right Way, he brought himself unto a bottomless Pit of all Disorder and Outrage; and a rout of Thieves being gathered together, he became their Captain, which *John* at his return understanding, was sorely troubled, and said, *I have left a wise keeper of our Brothers Soul; prepare me a Horse, and let me have a Guide*; and he hastned and rode in Post; being come to the place appointed, he is straightways taken of the Thievish Watch, he neither fled nor resisted, but said, bring me to your Captain, who in the mean time (as he was armed) beheld *John* coming, but as soon as he saw his face, and knew it was *John*, he was stricken with Shame, and fled away; the old man pursued, and cryed, *My Son, why fleest thou? O Son! tender my case, be not afraid, as yet there remaineth hope of Salvation; I will undertake for thee with Christ; I will dye for thee, if need be, as Christ did for us*; Which words seized so on the Young Man,

that his countenance changed, and he shook off his Armour, and trembled, and wept bitterly, and imbraced the Old man, and answered as well as he could for weeping; so afterwards the Apostle brought him into the Church again. Yet notwithstanding all these continual Persecutions and horrible Punishments, the Christians daily encreased, deeply rooted in the Doctrine of the Apostles, and watred plentifully with the blood of Saints, as saith *Necephorus*. *Hierom Comin. in c. 6. ad Galat. 10m. 9. p. 200. Euseb. lib. 3. cap. 20. p. 92. Ex Neceph. l. 3. c. 22.*

Euerastus, Bp. of Rome, was martyred under *Trajanus* in the year 102. after Christ, and *Ignatius* Bishop of *Antioch*, was martyred in his Reign, with many more Christians: This *Trajanus* was very impious and cruel towards the Christians and their Religion, and caused the Third Persecution; in which *Pleny* the second, a Heathen Philosopher, a man learned and famous, seeing the lamentable slaughter of Christians, and moved therewith to Pity, wrote to *Trajanus* of the pitiful Persecution, certifying him, That there were very many Thousands of them daily put to Death, of which none did any thing contrary to the Roman Laws worthy Persecution, saving that they used to gather together in the Morning before day, and sing Hymns to a certain God whom they worshipped, called Christ, in all other their Ordinances they were godly and honest; and for proof hereof, saith he, I caused two Maidens, to be laid on the Rack, and with Torments to be examined about the same, but finding nothing in them but only lewd and immoderate Superstition, I resolved to surcease farther inquiry, till I receive further Instructions from you in this matter. *Trajan* having read this Epistle, returned Answer, That it was his mind that the Christians should not be sought after; but if they were brought and convicted, that then they should suffer Execution. Whereof *Tertullian* speaking, said, O confused Sentence! he would not have them sought for, as men Innocent, and yet would have them punished as men Guilty. This *Trajan* sent a command to *Jerusalem*, that whosoever could be found out of the Stock of *David* should be enquired for, and put to Death. In this Persecution suffered *Phocas*, Bishop of *Ponus*, whom *Trajan*, (because he would not worship *Neptune*) caused to be cast into a hot Lime-kill, and afterwards to be put into a scalding Bath, where he ended his Life in the cause of Christ: Then also *Ignatius*, Bishop of *Antioch*, was apprehended and sent to Rome, where he was devoured of wild Beasts; and besides these, many thousands more were martyred.

In the Reign of *Antolinus Verus* a great number of the Christians suffered most cruel Punishments and Torments, especially in *Asia* and *France*, among whom was *Polycarpus*, Bishop of *Smyrna*, who was burnt at a Stake at *Smyrna*. About this time also suffered *Blandina* and *Ponticus*, a Youth of about 15 years old, who defying their Idols, and constantly cleaving to

to Christ, were put to all the Torments their enraged Enemies could devise, till at last the Youth gave up the Ghost; *Blandina* was, first, pitifully Whipped, 2dly, thrown to the wild Beasts, 3dly, tormented on the Gridiron, and at last slain. *Comolus* the Emperour, upon his Birth day, calling the People of *Rome* together in a great Royalty, clothed in his Lyon's skin, sacrificed to *Hercules*, caused it to be proclaimed, that *Hercules* was the Patron of the City; whereupon *Vinsencius*, *Eusebins*, *Perigrenous* and *Potentimons*, learned men, being stirred up with Zeal, went about from place to place converting the Heathen to the Faith of Christ; and hearing of the Madnes of the Emperor and People, they reprov'd that idolatrous Blindness, exhorting them, *To believe in the true and living God, and that forsaking the Worshipping of Devils, they should honour God alone.* The Emperor hearing thereof, caused them to be apprehended, & required them to sacrifice to *Hercules*, which they refusing to do, he caused them to be grievously tormented, and pressed to Death with weights of Lead.

Severus, another Emperour, put forth Proclamations, that no Christians should be suffered to live; hereby a great Persecution was stirred up on every side, and an infinite number of Martyrs were slain: *Potamiena* was tormented with boiling Pitch poured upon her, and afterwards, with her Mother *Mersila*, an *Rhais* was burnt in the Fire; and when *Basilides* Captain, having the Maid to execution, as he led her to the place, he repressed the raging of the Multitude, who followed with raging and reviling, which she seeing, prayed to the Lord for his Conversion to the true Faith, and so with admirable patience suffered Martyrdom.

Shortly after *Basilides* being required to give an Oath in the behalf of his fellow Souldiers he denied the same plainly, affirming, that he was a Christian, and therefore he could not Swear; they which heard him thought he jest'd at first, but when he constantly affirmed it, they had him before the Judge, who committed him to Ward; the Christians wondering at it, went to him and inquiring the cause of his Conversion, he told them, that *Potamiena* prayed for him, and so he saw a Crown put upon his head, adding that it should not be long before he received it; and accordingly the next day he was beheaded.

A certain Christian being examined before the Judge, and through fear being ready to shrink back, there were certain persons standing by, who were ready to burst for grief, making signs to him, by their hands and gestures, to be constant; which being observed they were ready to be laid hold on; but they of their own accord pressed up to the Judge, professed themselves to be Christians, which much emboldened the weak Christian, and terrified the Judge; this being done, they departed away, rejoycing for the Testimony they had given of their Faith.

The Crimes and Accusations that was laid to the charge of the Christians by the Persecutors, were, *That they refused to worship Idols, and the Emperours; and that they professed the Name of Christ;* Also, besides the Calamities and evils that happened in the World, as *Wars, Famine, Pestilence, &c* were imputed only to the Christians. But *Cyprian* and *Tertullian*, confuting these Slanders, proved, That the special cause of all those Miseries which beset the Empire, proceeded from the shedding of the *Innocent Blood* of the Christians; *Cyprian* was at last condemned to have his Head cut off, who patiently and willingly submitted his Neck to the stroke of the Sword.

Sixtus, Bishop of *Rome*, with six Deacons, for the Christian Faith were all beheaded.

Laurence also, another of his Deacons, following *Sixtus*, as he went to his Execution, complained that he might not suffer with him, but that he was secluded, as the Son from the Father; to whom the Bishop answered, That within three days he should follow him, bidding him in the mean time to go Home, and if he had any Treasures, to distribute them amongst the Poor; the Judge hearing mention of Treasures, supposing that *Laurence* had great store in his custody, commanded him to bring the same to him; *Laurence* craved three days respite, promising then to declare where the Treasures might be had; in the mean time he caused a good number of Christians to be gathered together, and when the day of his answer was come, the Persecutors strictly charged him to make good his promise; but Valiant *Laurence* stretching his Arms over the Poor, said, *These are the precious Treasures of the Church; these are the Treasures indeed, in whom Christ hath his Mansion, &c.* But the Tyrant, in a great fury and madness, cried, *kindle the Fire, make no spare of Wood; hath this Villian deluded the Emperour? Away with him, whip him with Scourges, jerk him with Rods, buffet him with Eists, brain him with Clubs, jesteth the Traytor with the Emperour? Pinch him with fiery Tongs, gird him with burning Plates, bring out the strongest Chains and Fire-forks, and the Grate of Iron, set it on the Fire; bind the Rebel hand and foot, and when the Grate is red hot, on with him, roast him, broyl him, toss him, turn him; upon pain of our high displeasure, do every man his Office, O ye Tormentors:* Immediately his command was obeyed, and after many cruel handlings, this meek Lamb was laid on the Gridiron; but what he endured was with such patience, that the Emperour seemed to be tormented more then him, though his Flesh broyled, the other's Heart burned; and when he had been pressed down with Forks for a great space, in the mighty Spirit of God he spake to the Tyrant, thus,

*This side is now roasted enough, turn up, O Tyrant great;
(Assay) whether Roasted or Raw thou thinkest the better Meat.*

Dioniceous

Dioniceous writeth, that the number of those that suffered Martyrdom about that time was great, *Men, Women, young Men, Maidens, old Wives,* and *Men* of all sorts and Ages, of whom some with Scourgings and Fire, and some with the Sword obtained the Victory, and got the Crown; neither, saith he, *to this day doth the President cease cruelly Murdering such as be brought before him, Tearing some with Torments, Imprisoning others, and commanding that no man should come to them;* yet God with the daily resort of the Brethren doth comfort the afflicted.

Not long after this time, the Church had Peace for about the space of forty four years, during which time it did mightily encrease and flourish, and divers of the Christians were preferred, both to Court, and elsewhere; but through this great prosperity the Christians began to degenerate, and grow idle, striving and contending among themselves upon every occasion, with railing words, bespattering one another in a dispiteful manner, Bishops against Bishops, and People against People, moving hatred and sedition each against other. besides curled Hypocrisie and Dissimulation more and more, by reason whereof Gods Judgments brake forth against them, the Pastours being inflamed in mutual contempt against each other; then did the Lord raise up Adversaries against his People; then did *Dioclesian* the Emperour raise a great and grievous Persecution against the Church; commanding all the Meeting-places of the Christians to be spoiled and cast down, and the Book of the Scripture to be burnt, which was executed with all rigour and contempt that might be, giving out Edicts for the displacing of all Christian Magistrates; and for Imprisoning of the Elders and Bishops, and a great Persecution ensued: But the Christians manfully passed through exceeding bitter Torments, by Scourging, Whipping, and Racking, and being put to Death; so that it cannot be expressed what number of Martyrs suffered, what Blood was shed through all Cities and Regions for the Name of Christ in this Emperours time, by divers Torments; some being hanged up by the feet, and by the smoke of a small Fire strangled.

One *Peter* was hoisted up naked, and so beaten and torn with Whips, that his Bones might be seen; then they poured on Salt and Vinegar, and after Roasted him with a soft Fire.

Also many Christians being met together, *Maximinian* the Emperour sent some to burn the Meeting-place, and burn them all; but first they commanded a Cryer to Proclaim, *That whosoever would have life should come out, and sacrifice to Jupiter, otherwise they should be all burnt;* then one stepping up boldly in the name of all the rest, said, *We are all Christians, and believe that Christ is our only God and King, and we will sacrifice to none but him:* Hereupon the Fire was kindled and many Men, Women and Children were burnt in that place.

And the punishments these Christians endured were so great, and horrible, as no Tongue is able to expresse; as *Whippings, Scourgings, Rackings, horrible Scrapings, Sword, Fireship boats*, whereinto many were put, and sunk into the Sea, as also hanging upon *Crosses*, binding some to the bodies of *Trees*, with their Head hanging downwards, hanging others by the middles upon *Gallowses*, till they dyed of hunger, throwing divers alive to *Bears, Leopards, wild Bulls*, pricking others with *Bedkins*, and *Talions* of *Beasts*, till they were almost dead.

The Christians being assembled at *Antioch*, where one *Romanus* ran to them, declaring to them that the Wolves were at hand, which would devour them; yet he exhorted them not to fear: a Band of Armed men were sent against them, but they kept their Faith; whereupon the Soldiers sent word to their Captain, that they could not force the Christians to deny their Faith, by reason of *Romanus*, who did so mightily encourage them; The Captain commanded that he should be brought before him, which was done accordingly; *What*, saith the Captain, *Art thou the Author of this Sedition? Art thou the cause that so many lose their lives; by the Gods I Swear, thou shalt answer for them all, and shalt suffer those Torments that thou encouragest them to undergo*: *Romanus* answered, *Thy Sentence, O Emperour, I willingly embrace; I refuse not to be sacrificed for my Brethren, and that by as cruel Torments as thou canst invent*: The Captain being much enraged with this his stout answer, commanded him to be trust up, and his Bowels drawn out; whereupon the Executioner said, *Not so Sir; this man is of noble Parentage, and therefore he may not be put to so ignoble a death*. *Scourge him then*, quoth the Captain, *with Whips having knobs of Lead at the end*; but *Romanus* sang at the time of his whipping, requiring not to favour him for Nobilities sake; *Not the Blood of Progenitors*, saith he, *but the Christian Profession makes me Noble*. Then did he deride their Idol Gods, which enraged the Tyrant, so that he commanded his sides to be lanced with Knives, till the Bones were laid open; yet still did the holy Martyr preach the living God, and the Lord Jesus Christ to him, for which the Tyrant commanded them to strike out his *Teeth*, also his *Face* was buffeted; his *Eye-lids* torn, his *Cheeks* gashed with Knives, the *Skin* of his *Beard* pulled off, yet the meek Martyr said, *I thank thee, O Captain, that thou hast opened to me so many Members, as Wounds, whereby I may Preach my Lord and Saviour Jesus Christ; Look how many Wounds I have, so many mouths I have lauding and praising God*. The Captain astonished at his constancy, bad them give over tormenting him, yet he threatened to burn him, reviled him, and blasphemed God, saying, *Thy crucified Christ is but a yesterdayes God, the Gods of the Gentiles are of greatest Antiquity*. But *Romanus* taking occasion from hence, declared to him the Eternity of Christ, with-

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all, saying, Give me a Christian Child of seven years old, and thou shalt hear what he will say: Hereupon a Boy was called out of the Multitude, to whom *Romanus* laid, Tell me, my pretty Babe, whether thou think it reason that we worship Christ, and in Christ one Father, or else that we worship infinite Gods? The Child answered, That certainly what we affirm to be God, must needs be one, which with One is one and the same, and inasmuch as this one is Christ, of necessity Christ must be the true God; for that there be many Gods, we Children cannot believe. The Captain amazed at this, said, Thou young Villian and Traytor, where, and of whom learnedst thou this Lesson? Of my Mother, laid he, with whose Milk I sucked in this Lesson, that I must believe in Christ; The Mother was called, and she gladly appeared; the Tyrant commanded the Child to be horsed up, and scourged; the standers by beholding this merciless Act, could not refrain from tears; the joyful and glad Mother alone stood by with dry cheeks, yea, she rebuked her sweet Babe for desiring a cup of cold water, charging him to thirst after the cup that the Babes of *Bethlem* once drunk of; she willing him to remember little *Isaac*, who willingly offered his neck to the dint of his Fathers Sword, &c. Then did the cruel Tormentor pull off the skin, hair and all from the crown of the Childs head; the Mother crying, Suffer my Child, anon thou shalt pass to him that will adorn thy head with a Crown of eternal Glory. Thus the Mother counselleth and encourgeth the Child, who received many sore stripes with a smiling countenance. The Captain seeing the Child invincible, and himself vanquished, commanded him to be cast into the stinking Prison, whilst the Torments of *Romanus* were renewed and encreased; then was *Romanus* brought forth again to receive new stripes upon his old sores, the flesh being torn, and the bare bones appearing, yet the cruel Tyrant raging like a mad man, quarrelled with the Tormentors for dealing so mildly with him, commanding them to cut, prick and punch him; and then he passed sentence upon him, together with the Child, to be burned to Death; to whom *Romanus* said, I appeal from this unjust sentence of thine to the righteous Throne of Christ, thine upright Judge; not because I fear thy cruel Torments, and merciless handling, but that thy judgments may be known to be cruel and bloody. When they came to the place of Execution, the Tormentors required the Child of his Mother, for she had carried it in her Arms from the Prison, she kissed it, delivered it to them, and as the Executioner was striking off his head, she said, Farewell my sweet Child.

All Laud and praise with heart and Voice, O Lord, we yeild to thee;
To whom the death of all thy Saints we know most dear to be.

The Childs head being cut off the Mother wrapt it in her Garment, laid

it to her Brest, and so departed. Then was *Romanus* cast into a mighty Fire, which being quenched with a great storm of Rain, the Tyrant commanded his Tongue to be cut out, and afterwards caused him to be strangled in the Prison.

Gordius, a Centurion in *Cesarea*, in the heat of this Persecution left his charge, living a solitary Life in a Wilderness for a long time, at last when a solemn Feast was celebrated to *Mars* in that City, and Multitudes of People were assembled in the Theatre to see the Games, he came and got up into a conspicuous place, and with a loud Voice said; *Behold I am found of those that sought me not.* The Multitude hereupon looked about to see who it was that spoke this, and *Gordius* being known, he was immediatly brought before the Sheriff, and being asked, who, and what he was, and why he came thither? He told him the whole Truth, professing, *That he believed in Christ, and valued not their threatning, and chose this as a fit time to manifest his Profession:* Then did the Sheriff call for Scourges, Gibbets and all manner of Torments; to whom *Gordius* answered, *That it would be a loss and damage to him if he did not suffer divers Torments and Punishments for Christ and his Cause.* The Sheriff more incensed hereby, commanded all those Torments to be inflicted on him, with which *Gordius* could not be overcome, but sang, *The Lord is my helper, I will not fear what man can do unto me, and I will fear no evil, because thou Lord art with me, &c.* Then did he blame the Tormentors for favouring him, provoking them to do their uttermost; the Sheriff not prevailing that way, sought by flattery to seduce him, promising him *Preferment, Riches, Treasures, Honour, &c.* if he would deny Christ; but *Gordius* derided his foolish Madnes, saying, *That he looked for greater Preferment in Heaven than he could give him here upon Earth.* Then was he condemned, had out of the City and burnt, and Multitudes followed him, some kissing him, and with Tears intreated him to pity himself; to whom he answered, *Weep not, I pray you, for me, but for the Enemies of God, which fight against the Christians; Weep, I say, for them which prepare a Fire for us, purchasing Hell-fire thereby for themselves in the day of Vengeance; and cease, I pray you, thus to molest my quiet and settled mind; for truly, for the Name of Christ I am ready to suffer a Thousand Deaths, &c.* Others perswaded him to deny Christ with his Mouth, and to keep his Conscience to himself: *My Tongue* (saith he) *which by Gods goodness I have, cannot be brought to deny the Author and giver of the same; for with the Heart we believe unto Righteousness, and with the Tongue we confess unto Salvation; and thus perswading and encouraging the People to be willing to dye in the like cause, with an unappalled countenance he willingly gave himself to be burnt.*

Basil in one of his Orations relates a Story of one *Julita*, from whom one of the Emperours Officers took all her Goods, Lands and Servants, contrary to all Equity; whereupon she complained to the Judges, and a day of hearing was appointed, where the spoiled Woman lamentably declared her Case; but the wicked Villian that had robbed her, said, *That her Action was of no force, for she was an Out-law, for not observing the Emperour's Gods, and that she was a Christian*: His Allegation was allowed, Incense was prepared for her to offer to the Gods, which if she refused, she should neither have protection nor benefit of the Emperours Laws, nor continue her life: She hearing this, in the mighty Strength of God, said, *Farewell Riches, welcome Poverty; Farewell Life, welcome Death; all that I have, were it a Thousand times more, would I lose, rather than speak one wicked word against God my Creator; I yield thee most hearty thanks, O my God! for this gift of Grace, that I can condemn and despise this frail and transitory World, esteeming the Profession of Christ above all Treasures*. And thence forth, when any Question was proposed to her, her answer was, *I am the Servant of Jesus Christ*; her Kindred and Friends earnestly soliciting her to change her mind, but she constantly refused, with detestation of their Idolatry: Then did the cruel Judge condemn her to be burnt, which Sentence she embraced joyfully, as a thing most sweet and delectable; and so addressed her self to the Flames, in countenance, gesture and words, declaring the Joy of her Heart, coupled with singular constancy, and so embracing the Fire, she sweetly slept in the Lord.

After the Death of *Jovianus*, the *Arians* coming in favour, *Lucius* the *Arian*, was settled in *Alexandria*, whereupon great Persecution followed in *Egypt*, wherein some were Imprisoned, some Tormented, others Exiled; *Peter* the Bishop of *Alexandria* was Imprisoned, and not long after an Edict was proclaimed, by vertue of which the Religious Houses in the Desert were spoiled, thrown down, and cruelly beaten to the Ground; for the armed Souldiers setting upon those accounted silly and unarmed Souls, who would not stretch out the hand in their own defence, were miserably slain; the manner of which Slaughter was so lamentable that it cannot sufficiently be manifest to the World, and throughout *Alexandria* and *Egypt* there was great Persecutions to them that maintained the Faith of one Substance; they were brought before the Bar; they were put in Prison; they were diversly tormented and vexed with sundry Punishments, set at nought, scourged, spoiled of their Rayment, fettered in Prison, crushed with Stones, beheaded with bloody Swords, shut up in the Desert, covered with Sheep and Goat Skins, destitute of aid and succour, greivously afflicted, whom the World was not worthy to

Enjoy, nor the Earth to bear so holy a burthen (saith the Historian *Rufinus*) who is said to be an eye witness, and partaker with them in the same Calamity; many wandred (saith he) in many and dangerous wayes, they hid themselves in Mountains, and Caves, and Dens, and hollow Rocks, all which when *Lucius* had accomplished, he perswaded the Captain to banish the Fathers and King-leaders of them.

In those dayes these sufferings brought the *Christians* into a lowly frame and State leading a self-denying life in Desarts and other retired places; the Historian mentions one of them, by which may be seen what Principles was amongst the rest.

There was, saith he, one *Moses*, who led in the Desert a Solitary, or retired kind of life, and is said, for his Zeal to Religion, and constant Faith to be famous among them; this *Moses* was taken from the Wilderness and sent to *Alexandria*, with intent to be made Bishop; and being come to be made Bishop, he refused to receive orders from *Lucius*; and after this sort reasons with him, *I think myself unworthy of the Priestly order; yet if it be for the profit of the Common-wealth that I be called unto the Function; truly thou Lucius shalt never lay hand upon my head, for thy right hand is imbrewed in slaughter and bloodshed; when Lucius said again, that it became not him so contumeliously to revile him, but rather to learn of him the precepts of Christian Religion; Moses answered, I am not come to reason of matters of Religion; but sure I am of this, that thy horrible practise against the Brethren prove thee to be utterly void of the true Principles of Christian Religion; for the true Christian striketh no man, revileth no man, fighteth with no man; for the Servant of God should be no Fighter; but thy deeds in exiling of some, throwing others to wild Beasts, burning of some others, do cry against thee; yet are we surer of the things we see with our Eyes, than of those we hear with our Ears.*

Lucinius the Emperor, comes forth, and fell upon the Christians under his dominion, who never did him evil; first, he banished them from his Court, and such as would not sacrifice, he spoiled of their honour and dignities, commanded no Charity to be given to them that were in Prison and in Fetters, no, not by their Kindred overthrowing the Meeting-places of the Christians to the ground, caused some of the Bishops, his Presidents, &c. to be tormented, cutting their bodies into small pieces, as Butchers do their Meat, casting pieces into the Sea for Fishes to feed on; he revoked sundry good Laws, of the *Romans*, brought in barbarous and cruel Laws, unjust and unlawful, making away noble and honest Personages, whose youthful and tender Wives he deliver'd to his Servants to be shamefully abused, *Euseb. l. 20. c. 1. 5.*

At *Marais* in *Phrygia*, *Amachius* the Governour, commanded the Temple

Temple to be set wide open, and to be cleansed, and set himself to the worshipping of Idols, which pickt not a little in Conscience the zealous Christians; wherefore *Masdonus*, *Theodulus* and *Tastanus* brake into the Temple, threw down their Idols, and stamp't them to powder, at which the Governour was exceeding wroth, and threatned to execute divers of the Citizens; but the men aforesaid presented themselves, who were the Authors thereof, that the guiltless of that Act might suffer, and chose to dye themselves for the Truth; the Governour commanded them to clear themselves by sacrifice, threatning severelv to punish them, if they did it not; they set nought by his threats, but made themselves ready to suffer; the governour, when he had assay'd them with all kind of Torments, last of all set them on the Gridiron, and caused fire to be made under, and broyled them to death, who nobly said, *If thou long (O Amachius) after broyled Meat, turn up the other side of us, lest in the eating we seem Raw unto thee, and the Blood run about thy Teeth.*

About the year 290. in the days of *Dioclesian* the Emperor, there was one *Alban*, a *Brittish Pagan*, who received into his house one *Amphibalus*, a Christian; this *Alban* was convinced by the sweet Conversation of *Amphibalus*, so was to be beheaded; in going to the place of Execution, his intended Executioner was smitten in his Conscience, and threw down his Sword at *Alban's* feet, desiring to dye for him, or with him, and was put to death with him. The manner of *Alban's* Death was engraven upon a Marble stone, and set up in the City *Verulamium*, for a terror to Christians: This City afterwards was ruined, and of the Ruins of it, a Town was built, to this very day called *St. Albans*, in memory of the Martyrdom of *Alban* in that place: Not long after, *Amphibalus* was put to death near the same place where *Alban* suffered. Of this *Alban* one wrote, *Albanum egregium secunda Britannia profert.*

Dorotheus in his Book named *Synopsis*, testifieth, that *Nicanor*, one of the seven Deacons, with two thousand others, which believed in Christ, suffered the same day as the blessed *Stephen* did. *Simon*, another of the Deacons, afterwards Bishop of *Bostrum* in *Arabia*, was there burned. Also, *Parmenas* another of the Deacons likewise suffered.

Thomas the Apostle, preached to the *Parthians*, *Medes* and *Persians*, also to the *Germans*, &c. and suffered in *Calamina*, a City of *Juda*, being slain with a Dart.

Simon Zelotes preached at *Mouritania*, and in the Country of *Africk* and *Brittannia*, was likewise crucified.

Judas brother of *James*, called also *Thaddaeus* and *Lebbeus*, preached to the *Edesseans*, he was slain under *Augarus*, K. of the *Edesseans* in *Berito*.

Simon, called *Cananensis*, Brother to *Jude* and *James* the younger, was crucified

crucified in a City of *Egypt*, in the time of *Trajanus* the Emperor. And *Abdias* writeth, that he, with his Brother *Jude*, were both slain together.

Mark the Evangelist was drawn with Ropes unto the fire, and there burnt, in the time of *Trajanus* the Emperour.

Bartholomeus after divers Persecutions, was beaten down with Staves, then crucified, and after being excoriated, was at length beheaded.

Concerning *Matthew*, that blessed Evangelist, many things be recorded, who after he had preached to the *Jews*, was stoned and beheaded.

Philip, after he had much laboured among the barbarous Nations in preaching the word of Salvation to them, was crucified, stoned to death, and then burnt, and his Daughters also with him. *Isida.*

Basilus in one of his Orations relateth this story of forty Martyrs, viz. There came (saith he) into a certain place the Emperors Marshal with the Edict set out against the Christians, *That whosoever confessed Christ, should after many Torments suffer Death*; and required all men to obey the same; and immediately cauled the Sword, the Gibbet, the Wheel and the Whips to be brought forth; notwithstanding which, about forty Young men freely and boldly, of their own accord, confessed themselves to be Christians, and declared to him their Names: At which boldness of Speech the Marshal was much amazed, and stood in doubt what to do; and at last endeavoured to win them with fair words, advertising them, *To consider their Youth, neither that they should change a sweet and pleasant Life, for a cruel and untimely Death*; and promised them Money and honourable Offices; but they little esteeming these things, brake forth into a long and bold Oration, affirming, *That they did desire neither Life, Dignity nor Money, but only the Cœlestial Kingdom of Christ*; saying further, *That they were ready, for the Faith and Love they had in God, to endure the Affliction of the Wheel, the Cross and the Fire.* At which constancy the rude Marshal was much enraged, and devised a new kind of Punishment, viz. he spied out in the middle of the City a certain great Pond, which lay full upon the cold Northren Wind (for it was in the Winter time) wherein he caused them to be put all that night; but they being merry, and comforting one another, received this their appointed Punishment, and said, as they were putting off their Clothes, *We put not off now our Clothes, but we put off the old man, corrupt with the deceit of Concupiscence: We give thee Thanks, O Lord, that with this our Apparel we may also put off, by thy Grace, the sinful man; for by means of the Serpent we once put him on, and by means of Jesus Christ we now put him off.* When they had thus said, they were brought naked into the place where they felt most vehement cold, inso-much that all the parts of their Bodies were stark and stiff therewith: As soon as it was day, they yet having breath, were brought into the Fire, wherewith

wherein they were consumed, and their Ashes thrown into the flood.

No less worthy of commemoration, is the lamentable Martyrdom of *Vincentius*, whose History here followeth; *Dacianus* the President caused him to be laid upon the Torture, and all the Joynts of his Body distended and rack't out untill they crackt again, and that his Grievs might be augmented, they miserably vexed his flesh with Iron Combs sharply filed, and laid his Body (being all out of joynt) on a Grate of Iron, which when he had opened with Iron Hooks, they seared it with fiery Plates, sprinkling him with hot burning Salt: Last of all, into a vile Dungeon was this mighty Martyr drawn, the floor whereof was thick spread with sharp Shells, his feet being fast locked in the Stocks, there was he left alone without all worldly comfort, but the Lord his God was with him, the holy Spirit of God, (whose office is to comfort the godly afflicted) filled his heart with joy and gladness. Hast thou prepared a terrible Rack, (*O cruel Tyrant! O devouring Lyon!!*) for the Martyrs Bed? the Lord shall make that Bed soft and sweet unto him: Rackest thou his Bones and Joynts all asunder? His Bones, his Joynts, his Hairs are all numbred: Tormentest thou his Flesh with mortal Wounds? The Lord shall pour abundantly into all his sores of the Oyl of Gladness: Thy Scraping Combs, thy sharp Flesh-hooks, thy hot searing Irons, they parched Salt, thy stinking Prison, thy cutting Shells, thy pinching Stocks shall turn to this patient Martyr's comfort, but to thy plague and torment; great plenty of joy shall he reap into the Barn of his Soul, out of this mighty Harvest of Pains thou hast brought him into; yea, thou shalt prove him *Vincentius* indeed, that is, a Vanquisher, a Triumpher, a Conquerer, subduing thy Madnes by his Meeknes, thy Tyranny by his Patience, thy manifold means of Tortures by the manifold Graces of God, where-with he is plentifully enriched.

Besides this catalogue or company of such holy Martyrs as suffered in this Persecution, many more and almost innumerable there be expressed in Authors, among whom was *Philoromus*, a man of noble Birth and great Possessions, who being perswaded by his Friends, *To favour himself, to respect his Wife, to consider his Children and Family*, did not only reject their counsels, but also slighted the threats and torments of the Judge, to keep the confession of Christ unviolated unto the death and losing of his Head.

Of like Estate and Dignity was also *Procopius*, who after his conversion brake his Images of Silver and Gold, and distributed the same to the Poor, who after all kind of Torments, as Racking, Cording, Tearing his Flesh, goring, stabbing in, and firing, &c. had also his Head smitten off. *Neciph 18. c. 15.*

To this may be joyn'd also *Georgius*, a young man, who stoutly inveigh-

ing against the impious Idolatry of the Emperors, was apprehended and cast into Prison, then torn with hooked Irons, burnt with hot Lime, stretched with Cords, cut off his hands and feet, with other Members, and at last with a Sword his Head was severed from his Body.

Thus near the space of three Hundred years was the Church of Christ assaulted on every side, had small rest, no joy nor outward safety in this present World, but in much bitterness of Heart, in continual Fears and Mourning under the Cross, passed over their days, being *Spoiled, Imprisoned, Contemned, Reviled, Famished, Tormented* and *Martyred* every where, by night assembling to sing Praises to God; in all which their dreadful Dangers and sorrowful Afflictions, the goodness of the Lord left them not desolate, but the more their outward Tribulations did increase, the more their inward Consolations did abound; and the farther off they seemed from the joyes of this Life, the more present was the Lord with them with Grace and Fortitude to confirm and rejoyce their Souls; and though their possessions and riches in this world were lost and spoiled, yet were they enriched with heavenly Gifts and Treasures from above, an hundredfold; then was true *Religion* felt in the Heart; then was *Christianity* not in outward appearance shewed only, but in inward affection received; then was the *Name and Fear of God* true in Heart, not in Lips alone dwelling; *Faith* then was fervent, *Zeal* ardent, *Prayer* not swimming in the Lips, but groaned out to God from the bottom of the Spirit; then was no *Pride* in the Church, nor leisure to seek *Riches*, nor time to keep them; contention for *Trifles* was then so far from Christians, that well were they when they could meet to pray together against the Devil, the Author of all dissention.

But after this the Christians coming to be in favour with the Emperours, and Riches and worldly wealth crept into the *Clergy*, and the Devil poured his Venom into the Church, so that true *Humility* began to decay, and *Pride* to set in his foot; but after the Church, through favour of the Emperors, was endued with *Lands, Donations, Possessions* and *Patrimonies*, and the *Bishops* feeling the sinack of *Wealth, Ease* and *Prosperity* began to swell in Pomp and Pride, and the more they flourished in this World, the more Gods holy Spirit forsook them, till at last the Bishops, (who were for a long time kept low and persecuted, as before is related) now of persecuted People, began to be Persecutors of others, and through their Pride and Riches were wholly degenerated from the true Religion, and became Adversaries to God, and persecuted and destroyed his living Witnesses and Members, as any were raised up from time to time to bear a Testimony against their Apostacy, as in this following History will appear.

PART III.

A brief view of the great Sufferings, Persecutions and Martyrdoms of the Servants of the Lord, inflicted on them by the Papists after the Apostacy from the Primitive Gospel of Truth.

JOHN saw there would be an Apostacy from the blessed Faith, in his days, for he saw a Beast rise out of the Sea, and the Dragon gave him his Power, and his Seat, and great Authority, and all the World wonder'd after the Beast, and they worshipp'd the Dragon which gave Power unto the Beast; And they worshipp'd the Beast, saying, Who is like unto the Beast? Who is able to make War with him? And it was given unto him to make War with the Saints, and to overcome them; and Power was given him over all Kindreds, Tongues and Nations, and all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life.

Now although the Sufferings of the Christians were very great after the death of the Apostles, for some time, and it cannot be denyed but there was a sincerity in some of the Christian Churches; yet as John testified in his day, he saw the true Church flee into the Wilderness; and the Apostle fore-told, that there would be a departing from the Faith; and Paul saw the Apostacy coming in in his day, and said, *Perillous times should come, and that men should be Lovers of themselves, Covetous, &c. and reprobate concerning the Truth.* So it was not long after the Apostles time before these Prophecies were fulfilled; for if the Reader persue the following discourse, he will find a great decay & Apostacy from that Life and Power that the Apostles were in; and the corrupt Fruits many of these called Christians brought forth, manifested the great Degeneration that was come upon the Christian Churches; for as *Ensebius* writes, when Persecution at any time ceased, then began Heresse to spring apace among the Christians, until at last there was continual discord and contention, and they broke out into Sects and Opinions, and persecuted one another about their several forms of Faith, and became so far degenerated from the Doctrine of Christ, which taught to Love Enemies, that they became *Haters of one another*, and manifested to the World, that they had lost the blessed Love and Unity that was amongst the Apostles.

And it is observable, that after great Sufferings and Persecutions, in the time of *Constantine*, when the Christians came to have more liberty, so they grew more ambitious; for then the Bishops began to think of Miters, that before-time thought nothing else but to be Martyrs; and now no less will satisfy the Ambition of the Bishops of *Rome*, but to be Head of all other Bishops.

The years of Christ amounting to about a thousand, Religion was wholly decay'd, to what it was in former times; and from the year three hundred to that time, many dark Institutions and Ceremonies were set up in the Church of the pretended Christians, insomuch that it became Midnight for Darkness, and the Popes began to draw their Swords, to war in defence of *Peter's* Keyes. And now *Henry* the 4th. Emperor, attends upon *Pope* *Hildebrand*, with his Wife and Children, bare-foot at his Palace Gate, and then he is made to swear unreasonable subjection to the Pope in all things, and when all is done, the Pope gives away his Crown to *Redulph*, Duke of *Swevin*, with these words,

The Rock to Peter gave the Diademe

And Peter gives it unto Redulph's Reame.

The Emperor this while sitting quietly at home, and considering how the Pope had wrested his Power, in elections of Popes, investing of Prelates, &c. how he peeled and had poled all Nations by his Legates, and sown discord in his Empire; hereupon he requires Homage and Oath of Allegiance of all his Bishops, and forbids the Popes Legates to enter into his Empire, without sending for, and all Appeals to *Rome*; finally, in his Letter he prefix'd his Name before the Popes: Hereupon the Pope writes a rebuking Letter to the Emperor; the Emperor writes back in defence of his doing, an *Appologetical Epistle*; the Pope replies with a *Bull of Excommunication*; the Emperor makes answer to that, with Accusatory Letters, against the the Vileness, Pride, &c. of the See of *Rome*; Then the Pope writ to the *German* Bishops to work against the Emperor; the Bishops they writ their excusing of the Emperor. This Pope towards the end of his Life (who dy'd amidst these Broils, being choaked with a Flie as he was walking abroad) was wont to say, *That there was no more miserable kind of Life than to be a Pope.*

Anno 1159. There being two Popes chosen at once, made a great Schism and Tumult; the Emperor to quiet them, sent for them to appear before him; *Alexander* being one that was chosen, scorns the motion, *Victor* doth appear, him therefore the Emperor aids to the City, and settles him to be Pope; *Alexander* flies to *France* and *Venice*, and requires aid against the Emperor; at last the Emperor was fain to submit to the Pope, who putting his foot upon the Emperor's neck, spake these words, *Thou*

shalt

shalt walk upon the Adders and Basilisks, and shalt tread down the Lyon and Dragon; mean while, the Emperor speaking to the Pope from under his Foot, *Not to thee, but to Peter*; The Pope answers, *Both to me and to Peter*. Thus the Emperor having subjected himself, promising to take *Alexander* for the true Pope, and to restore all that he had taken from *Rome*, departed.

Henry, Emperor, is crowned (on condition of restoring many things to *St Peter*, pretended by the Pope to have been taken away) the Pope holding the Crown between his feet, the Emperor stoops with his head to take it on; the Pope immediately with his foot strikes it off again, (intimating his Power to dispose him, as well as crown him) the Cardinals taking up the Crown (thus kicked off) put it on again.

About this time several Persons were stirred up by the Lord to declare against the Pope, as an Heretick, and were by him condemned for their pains, viz. *Arnoldus*, *Johannes*, *Semeca*, *Gulielmus de Santo amorie*, *Gallus* and *Großhead*, great Writers against the Popes Decrees, giving many false Teachers. But after this great Darknes had spread over Nations and People for some years, the Lord raised up some from time to time to bare Testimony (according to their measures of Light and knowledge they had received) against the Blindness and Ignorance that the world was under, as in the following Instances the Reader may observe.

The *Waldenses*, so called from *Waldens*, a man of great substance in the City of *Lyons* in *France*, who about the year 1160. taking occasion by the sudden Death of one with whom he was walking, began carefully to reform his Life, and to this end studied the Scriptures diligently, and taught amongst People the Word, and some thousands in a short space joyned with him, who were dispersed abroad into divers parts of the World, and about thirty of them came into *England*, one *Gerrard* being their Minister: these People labouring to win Disciples to Christ, were quickly smitten out by the Popish Clergy, and great Complaints were made against them to the King (being *Henry* the 2d) who caused them to be brought before an Assembly of Bishops at *Oxford* where *Gerrard* speaking for them, said to this effect, *We are Christians, holding the Doctrine of the Apostles*: In their Examinations they would not admit of *Salt*, *Spittle*, *Eucharist*, *Exorcisms in Baptism*, nor of *binding with the stool in Marriage*; and being admonished to Repent and return to the unity of the Church; they despised that counsel, and scorned Threats, saying, *Blessed are they which suffer Persecution for Righteousness sake, for theirs is the Kingdom of Heaven*. Then did the Bishops excommunicate them, and deliver them over to be corporally punished by the King, who caused them to be burnt in the Forehead as Hereticks, and to be whipt through *Oxford*, they singing all the while, *Blessed are ye when men hate you, and do spitefully use you*.

And the King further commanded, *That none should presume to receive them to house, nor to cherish them wth any comfort*; whereby they miserably perisht with Hunger and Cold, none affording any comfort to them.

These *Waldenses* are reputed the first Reformers, after the Darknes of Popery had over-spread the Christian World; and Pope *Alexander* the 3^d being informed that divers of these Persons in *Lyons* questioned his Sovereign Authority over the whole Church, cursed *Valdo* and his Adherents, commanding the Arch-Bishop to proceed against them by Ecclesiastical Censures, to their utter extirpation; whereupon they were wholly chased out of *Lyons*, and a Decree made, *That these Gospellers and all their favourers should be excommunicated; and that none should sell, nor buy any thing of them.* But the *Waldenses*, notwithstanding all the Popes curses, continued publishing, *That the Pope was Antichrist, the Mass an Abomination, the Host an Idol, and Purgatory a Fable*: Whereupon Pope *Innocent* 3. Anno 1198. seeing that the other remedies were not sufficient to suppress these Hereticks, as he call'd them, authoriz'd certain Monks Inquilitors, who by process should apprehend and deliver them to the secular Power, by a far shorter, but much more cruel way than was used formerly; for by this means they were by thousands deliver'd into the Magistrates hands, and by them to the Executioners, whereby in a few years all *Christendom* was moved with Compassion to see so many burnt and hanged, that did trust only in Christ for Salvation.

In the year 960. some were branded in the face at *Oxford*, and banished for saying, *The Church of Rome was the Whore of Babylon, Monkery a Stinking Carrion, their Vows Nurses of Sodomy, Purgatory, Masses, &c. Inventions of the Devil.*

In the year 1126. there was one *Arnold*, an English Preacher, cruelly butchered for preaching against Prelates Pride and Priests wicked Lives.

From the year 1170, to the year 1470. many noble Witnesses were raised up in *England* and else-where, to write against the Popes Pride, calling him *Antichrist*, &c. and to bear a publick Testimony in these dark times against the corruption and abominable Idolatry (which was crept into the Church) with the hazard of their Lives and Liberties; amongst which were the *Lollards*, of the increase of whom the Pope had often complain'd in *Richard* the 2^d's time, but could not prevail; and *K. Henry* the 4th coming to the Crown by usurpation, to ingratiate himself with the Clergy, made a Law, *That Lollards should be burnt at the discretion of the Bishops*; whereupon divers suffered Martyrdom, as followeth.

In the year 1240. *Robert Grosstead* writ sharply to the Pope (especially for the evils he committed in *England*). that he was opposite to Christ, a Murderer of Souls, and an Heretick, and complained on his Death-Bed
of

of the Corruptions which were sprung up in the Church, and inveighed bitterly against the manifold Abominations of the Church and Court of Rome, saying, Well may these Verses be applied to them,

The whole World cannot suffice their greedy Covetous Mind;

Nor all their Drabs and naughty Pack, their filthy lusty kind.

For his thundering against the Romish Church, and reproving the Covetousness, Pride and manifold Tyrannies of the Pope, he was excommunicated to the pit of Hell, by Innocent the 4th, and cited to come to his bloody Court; but he appealed from the Popes Tyranny, to the eternal Tribunal of Jesus Christ, and shortly after dyed. Also in the year 884. John Patrick Erigena wrote a Book about the Lords Supper, which was afterwards condemned by the Pope, and he martyred for it.

William Sawtery of London in the year 1400. was imprisoned by Thomas Arundell, Arch-Bishop of Canterbury; W. Sawtery desired his cause might be heard by the Parliament then sitting for the commodity of the whole Realm; but the Bishops would not allow it, but caused him to be brought before them, who examined him upon eight Articles, the last whereof was about Transubstantiation, to which he answered, *That after the words of Consecration there remained very Bread, the very same Bread which it was before the words were spoken.* Whereupon he was condemned by Rob. Hall, the Bishops Chancellor; after which they got a Warrant from the King, directed to the Mayor and Sheriff of London for his burning.

William Thorp for the same cause was imprisoned, and after a long Examination before the Arch Bishop, was committed to another foul bad Prison, where he never was before, of which place he writeth as follows; After I was brought to Prison, when all men were gone forth from me, the Prison doors fast, being by my self, I began to think on God, and to thank him for his goodness, and I was then greatly comforted, not only for that I was then deliver'd for a time from the presence of the Scorning, and from the menacing of my Enemies, but much more I rejoiced in the Lord, because that through his Grace he kept me so, both among the flattering especially, and among the menacing of mine Adversaries, that without heaviness and anguish of my Conscience I passed away from them. In his Examination, the Bishop told him, *That he preached openly and boldly in Shrewsbury, that the Priests have no Title to Tythes.* The substance of his Answer, was, There was one came to Prison to me, and ask'd, *What I said of Tythes?* To whom I said, Ask the Priests and Clerks of the Town: The man replied, *Our Prelates say, they are cursed that withdraw their Tythes:* I said, I wonder any Priests should say, men are cursed, without the ground of Gods Word; and put the man to enquire of the Priest of that Town, where the sentence of cursing them that tythed

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not, was written in Gods Law? And I said further, In the old Law, which ending not fully till Christ rose from death to life, God commanded Tythes to be given to the *Levites*, and the *Priests* were to have but the *tenth part* of those Tythes given to the *Levites*: Now, said I, in the new Law, neither Christ nor any of his Apostles took Tythes of the People, but Christ taught them to shew *works of Mercy*; also I said, not of Tythes, but of *pure Alms of the People*, Christ and the Apostles lived, when they were so busie in preaching the Word, that they could not otherwise work to get their Livelinhood.

Bishop, *Thou preachedst openly at Shrewsbury, that it is not lawful to swear in any case.*—Thorp, By the Authority of the Epistle of *James*, and by witness of divers others, I have preached openly in one place or other, that it is not lawful for any to swear in any case, by any creatures. Then the Clerk asked him, *Whether it was not lawful for a Subject, at the command of his Prelate, to kneel down and touch the holy Gospel Book, and kiss it, saying, So help me God, and this holy Doom?*—Thorp, Ye speak full largely; what if a Prelate command his subject to obey an unlawful thing, should he obey? Arch-Bp. *A Subject ought not to suppose that his Prelate will bid him do an unlawful thing.*—Thorp, But to our purpose related the opinion of a Master in Divinity in the matter of Swearing, who said, *It was not lawful, either to give or take any such charge upon a Book; for a Book is nothing else but divers Creatures, of which it is made; therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful.* This sentence (saith Thorp) witnesseth *Chrysostom*, plainly blaming them greatly that bring forth a Book to swear upon, charging Clerks, that they in no wise constrain any body to swear, whether they think a man swear true or false. Then the Arch-Bishop scorn'd me, and threatned me with sharp and great Punishment, except I left this opinion of Swearing. —Thorp, It is not only mine; but the opinion of *Christ*, *James*, *Chrysostom*, and divers others. Clerk, *Wilt thou carry my Lord longer? submit thee here meekly to the Ordinance of holy Church, and lay thy hand upon a Book, touching the holy Gospel of God, promising, not only with thy Mouth, but with thine Heart, to stand to my Lords Ordinance.* —Thorp, Have I not told you here, how that I heard a Master of Divinity say, That in such a case, it is alike to touch a Book, as to swear by a Book? —Bishop, *There is no Master of Divinity in England, but if he hold this opinion before me, I will punish him, as I shall do thee, except thou swear, as I shall charge thee* —Thorp, Is not *Chrysostom* an ententive Doctor? —Bishop, *Yea.* —Thorp, If *Chrysostom* proveth him worthy of great blame that bringeth forth a Book to swear upon, it must needs follow, that he is more to blame that sweareth on that Book. —Clerk, *Lay thy hand upon the Book, touching the holy Gospel of God, and take thy charge.* Thorp,

Thorp, I understand that the holy Gospel of God may not be touched with mens hands. It was mentioned before, that he was imprisoned by *Tho. Arundel*, Arch-Bishop of *Canterbury*; and it is recorded, that he was by the said Bishop at last secretly put to death in the year 1407.

John Purvey was imprisoned by *Henry Chicheley* Arch-Bishop of *Canterbury*, in the year 1411. he writ a Book against the Pope, wherein he call'd him *Antichrist*, and *That his Censures were like the blast of Lucifer*: He (the said *Purvey*) complained, that many before him, who had impugned the Romish Errors, had been imprisoned, killed, and their Books burnt, and that none were suffered to preach but such as would swear Obedience to the Pope; for which he was imprisoned, and secretly made away by the aforesaid Bishop.

In the year 1413. *Roger Aston*, *John Brown* and *John Beverly* were persecuted and put to death for their testimony to the Truth, together with divers others, to the number of thirty six, all which were hanged with fire made under them: These godly Persons in these dangerous times used to meet in the night in *Giles's in the Fields*, to pray and preach; of which the Bishops having notice, they informed the King as if they intended to Rebel; whereupon the King going with many armed men at Midnight, took these thirty six and caused them to be executed, amongst whom was *W. Murre* of *Dunstable*, Maulster, who being apprehended, was drawn, hanged and burnt; within a few days after his Execution, *Thomas Arundel* Arch-Bishop, was so stricken by God in his Tongue, that he could neither swallow any food, nor speak for divers days before his death, whereby he dyed in much misery. And this was thought to come upon him, for that he bound the Word of the Lord, that it should not be preached.

In the year 1415. *John Claydon* of *London*, Currier, being examined before *H. Chicheley*, Arch-Bishop of *Canterbury*, upon suspicion of Heresie, he confessed, that for the same cause he had been formerly imprisoned by *Robert Braybrock*, Bishop of *London*, in *Conway* Prison two years, and at another time three years in the *Fleet*; and also, that he had several English Books that he took delight to hear read to him, one of the Books was entituled, *The Lanthorn of Light*, &c. in which Books were contained, 1. *Speaking or treating of the Text, how the Enemy did sow the Tares*; where it saith, *That wicked Antichrist, the Pope, hath sowed his Popish and corrupt Decrees, which was of no authority, strength or value; and that the Bishops Lisence for a man to preach, is the true Character of the Beast and Antichrist: That the Court of Rome is the chief head of Antichrist: And that no Reprobate is a Member of the Church of Christ*. His Books being examined, were condemned as Heretical, to be burnt in the fire, and sentence of Condemnation was past upon him by the Arch-Bishop, and he was delivered

to the secular Power, by whom he was carried into *Smithfield*, and there burnt with one *Richard Turning*, a Baker.

The next year after the burning of these men, the Prelates of *England* seeing the daily encrease of the Gospel, and fearing the ruin of their Papal Kingdom, took counsel together, with what diligence they could to maintain the same: Wherefore to make their State and Kingdom sure, by Statutes, Laws, Constitutions, and terror of Punishment, *Henry Chicheley* Arch-Bishop, in his Convocation holden at *London*, maketh another Constitution against the poor *Lollards*, which was sent abroad *Anno 1416* to be straitly executed; in which their Officials (or Commissaries) were required twice every year, at least, to make diligent enquiry after such Persons as were suspected of Heresie; and Parishioners were to be sworn upon the Evangelists to discover, whether they knew any frequenting private Conventicles, or differing in their Life and Manners from other common Catholick men, or that should have any Books in English.

After the setting out of this Constitution, great inquisition hereupon followed in *England*, and many good men, who began to have a love to the Gospel, were much troubled, and great Sufferers.

John Gale of *London*, was summon'd before the Arch-Bishop, for having a Book in English, entituled, *A Book of the New Law*.

Ralph Mungin for the same Doctrine was condemned to perpetual imprisonment.

William White, a follower of *John Wickliff*, he was of a devout holy Life, and is recorded as a Morning Star in the midst of a Cloud, a man well learned, an upright man, and well spoken, for the love of the Truth he gave over his Priesthood, but not his Preaching; for he continually laboured to advance the glory of God, by reading, writing and preaching. The chief matters charged against him, were, That he held, 1. That men should seek for the forgiveness of their sins at the hand of God. 2. That the Pope was an Enemy unto Christ's Truth. 3. That men ought not to worship Images. 4. That the Romish Church was the Figg-tree which Christ cursed, because it brought forth no fruit of the true Belief. 5. That such as wear Cowles, or be anointed, or shorn, are the Soldiers of Lucifer. And, 6. That all such, because their Lamps are not burning, shall be shut out, whenas the Lord shall come. He was apprehended (for preaching and teaching such like Doctrine) in *Norfolk*, and being had before the Bishop of *Norwich*; he was convicted, condemned and burnt in *Norwich*, in the year 1424. When he was at the Stake, beginning to open his Mouth to speak to the People, to exhort them and confirm them in the Truth, one of the Bishops Servants struck him in the Mouth, thereby to force him to keep silence: And thus this good man received the Crown of Martyrdom, and ended his Life,

Life, to the great grief of all good men in *Norfolk*; his Wife *Joan* following her Husbands steps, according to her power, teaching and sowing abroad the same Doctrine, confirmed many in Gods Truth; wherefore she suffered much Trouble and Punishment the same year at the hands of the said Bishop.

Anno 1473. *John Goose* being called before the Bishops, and accused for Heresie, was condemned and delivered to *Robert Billisdon*, one of the Sheriffs of *London*, to see him burnt in the afternoon; the Sheriff, like a charitable man, had him home to his house, and there exhorted him to deny his Errors: He desired the Sheriff to be content, for he was satisfied in his Conscience. The Sheriff giving him some Meat, and he being very hungry, did eat so freely, as if the hour of death had not been known to be so nigh, saying to the standers by, *I eat now a good and competent Dinner, for I shall pass a little sharp shower ere I go to Supper*; and having dined, he required that he might be led to the place where he should yield up his spirit unto God.

About this time there being a War begun by the *Turks* against the *Christians*, there was great Invasions and Victories obtained by the *Turks* against them, in so much that the *Turks* subdued *Arabia*, got *Palestina*, *Phenetia*, *Siria*, *Egypt* and *Persia*, raging with their Armies throughout all *Asia* and *Europe*, conquering as they passed: The cause of which Invasions and Victories, as is recorded, were the Dissention, Discord, Fals-hood, Idleness, Unconstancy, greedy Avarice, lack of Truth and Fidelity amongst Christian men, of all states and degrees, both high and low; for by the wilful defection and back-sliding of the Christians, the Turkish Power did exceedingly encrease, and them called Christians were by multitudes destroy'd; and as it is written, there was hardly a Town, City or Village in all *Asia* and *Grecia*, also in a great part of *Europe* and *Africa*, whose streets did not flow with the blood of the Christians, whom these cruel *Turks* murdered after an inhumane manner, Men and Women being by them cut in pieces, and Children stuck upon Roles and Stakes till they goared them to death in the sight of their Parents, dragging some at their Horses tails till they famished them to death, tearing some in pieces, tying their Arms and Legs to four Horses, treading the aged and feeble under their Horses feet: The Princes of *Rasia* had both their Eyes put out with Basons red hot set before them, cutting some asunder in the midst, and with other Torments, putting many to death, insomuch that the streets and ways of *Chalrides* did flow with the Blood of them that were slain. The Pretors daughter of that City being the only Daughter of her Father, and noted to be of singular beauty, was saved out of the slaughter, and brought to *Mahomet* the Turk, to be his Concubine, but she denying to

consent to his Turkish filthiness, was commanded therefore to be slain: It would be long to recite, and incredible to believe the cruel and horrible Slaughters, and miserable Tortures inflicted upon the Christians by these Turks in most parts of *Asia* and *Africa*, but especially in *Europe*.

During all these Wars and Slaughters, the Pope ceased not, continually calling up Christian Kings, Princes and Subjects, to take the Cross, and War against the *Turks*, lest he should lose all; whereupon in that time of Darkness and Popery, many took Voyages to the holy Land, and many Battels were fought for the winning the holy Cross; and yet no success, neither ever came it prosperously forward, whatsoever the Pope attempted against him; what the cause was may be easily judged, if the Reader considers the gross Idolatry, prophaneity and degeneration these Christians were fallen into, having wholly lost the true Faith once deliver'd to the Saints, and instead of being Sufferers, which was once the portion of the true Christians, were now become Persecutors and Destroyers of such as would not stoop to their Idolatry, and to every foolish invention that the Popes from time to time did set up, and commanded to be observed. It is recorded, that in the time of Pope *Julius*, partly with his Wars, and partly with his Curfings in the space of seven years, about two Hundred Thousand Christians were destroyed, so addicted to Bloodshed was this Pope; and as is written, surpassed many other Popes in Iniquity, that *Wicelius* wrote thus of him, *Marti illum quam Christo deditiorem fuisse, i. e.* That he was more given to War and Battel, than to Christ. Which made *Phillip Melancton* write an Epigram in Latine upon him, the sense of which in *English* is as followeth,

*When Julius Pope against the French determin'd to make War,
As fame, reports he gathered up great Troops of men from far,
And to the Bridge of Tyber then, Marching as he were Wood,
His holy Keyes he took and cast them down into the Flood;
And afterwards into his hand he took a naked Sword,
And shaking it, brake forth into this fierce and warlike word,
This Sword of Paul (quoth he) shall now defend us from our Foe,
Since that this Key of Peter doth nothing avail thereto.*

In the year 1512. there was a fight between *Lewis* the French King and this Pope *Julius* at *Ravania* upon Easter day, where the Pope was vanquished, and had of his Army slain to the number of Sixteen thousand; and the next year, this Apostolical Warriour, which had resigned his Keys to the River *Tybris* before, made an end both of his fighting and living.

About this time began the reign of *Henry* the eighth, King of *England*,
1512

in whose reign great alterations and turns of Religion were wrought by the mighty operation of Gods Hand, not only in *England*, but in *Germany*, and other parts of *Europe*, such as had not been seen (although much groaned for) many hundred years before; nevertheless, many suffered great Persecutions and Martyrdom in this Kings reign, both in *England*, and elsewhere, and many good men were raised up to bear witness to the Truth, yet some were of opinion, that it was not wholly the King's fault that so much Blood was spilt in his time, for the Bishops were the *Darts* to make the bloody Laws, and it was the Bishops that were earnest to see the Laws put in Execution, the King often-times scarce knowing what was done; and but hearing of a Woman that was the second time put upon the Rack, exceedingly condemned the party that was the cause of it, for using such extream Cruelty.

Jahn Brown passing from *London* in a *Gravesend* Barge, in which Barge there was a Priest, and *Brown* fate hard by him; whereupon the Priest said, *Dost thou know who I am? Thou sittest too near me.* *Brown* said, No Sir, I know not who you are. *I tell thee,* said he, *I am a Priest: What Sir!* (said *Brown*) are you a *Parson* or a *Vicar*, or a *Ladies Chaplain*? *I am,* said he, *a Soul Priest, and sing for a Soul.* I pray you Sir, said *Brown*, where find you the Soul when you go to Mass? *I know not* (said the Priest.) And where do you leave it, when you have done Mass? *I cannot tell,* said the Priest. *Brown* replied, If you neither know where the Soul is when you begin, nor where you leave it when you have done; how then do you save a Soul? *Go thy wayes,* said the Priest, *thou art an Heretick, and I will be even with thee.* And accordingly when they came to Land, the Priest taking two others with him that were present in the Boat, went and complained to the Arch-Bishop *Warham*, who sent a Warrant presently to apprehend *Brown*, and being apprehended the Messenger bound his feet under his Horse belly, and carried him away to the Arch-Bishop, neither his Wife nor Friends knowing whither he went, nor what they would do with him. The Bishop cast him into Prison, where he lay about six weeks, then was carried to *Ashford* where he dwelt, and there set in the stocks all night; his Wife hearing of it, came and sat by him all night, to whom he shewed how cruelly he had been handled by the Arch-bishop, telling her he could not set his feet to the ground, for they had burnt them to the bones to make him deny Christ, which, said he, I durst not do, lest my Lord Christ should deny me hereafter; Therefore, good Wife, continue as thou hast begun, and bring up my Children Virtuously, and in the Fear of God. And so the next day this Godly Martyr was burnt, calling upon God and saying, *Into thy hands I commend my Spirit; thou hast redeemed me, O Lord God of Truth.* At the fire, *Chilton* the

Bailiff, bid cast in his Children also; for said he, *they will spring out of his Ashes.* And in *Q. Mary's* time his Son *Richard* was sentenced to be burnt, being a Prisoner at *Canterbury*, but that the *Queen* dying he escaped.

About this time many suffered very greatly for speaking against Worshipping of Saints, Pilgrimage, for having Scripture books in English, and a book call'd *Wickliff's Wicket*. One of which Sufferers, by name, *Eliz. Stamford*, being brought and examin'd before *Fitz James*, Bishop of *London*, Anno 1517, confessed, that she was taught by one *Thomas Beale* of *Henly* these words, eleaven years before, viz. *That Christ feedeth and nourisheth his Church with his own precious Body, that is, the Bread of Life coming down from Heaven.* This is, said she, the worthy Word that is worthily received, and joyned unto man, to be in one body with him; so it is that they be both one, they may not be parted: This is not received by chewing of Teeth, but by hearing with Ears, and understanding with the Soul, and wisely working thereafter, and as *Paul* saith, *I fear amongst us, Brethren, that many of us be feeble; and sick; therefore my Counsel is, Brethren, to rise and watch, that the great day of Doom come not suddenly upon us, as the Thief doth upon the Merchant.* And she said further, that the said *Thomas Beale* taught her, *That she should confess her sins to God, and that the Popes Pardons and Indulgences were nothing worth.*

John Scillman in the year 1518. was apprehended and brought before the Bishop of *London*, and examined for speaking against Worshipping, Offering and Praying unto Images, and for saying, *Wickliff's Wicket* was a good Book; and that when he was apprehended, he hid the same in an old Oak, and did not bring it out to the Bishop: First, he was sent to the *Lollards Tower*, and afterwards brought openly to the Consistory at *Pauls*, where it was objected against him, that he should say, *The Pope was Antichrist, and not the true Successor of Peter, or Christs Vicar on Earth;* and that his Pardons and Indulgences which he granted in the Sacrament of Penance, were naught, and that he would have none of them; and likewise, *That the Colledge of Cardinals were Limbs of Antichrist, and the Priests the Synagogue of Satan;* and that the Doctors of the Church had subverted the Truth of holy Scripture, expounding it after their own Minds; And that he should say, *He would abide by these Doctrines, and dye for it; and wist there were twenty Thousand of his opinion to witness against them Scribes and Pharisees.* For his constant persevering in these Principles, *Dr. Head*, Vicar general, past sentence against him as an Heretick, and so deliver'd him to the Sheriffs of *London*, to be openly burnt in *Smithfield*.

The next that suffered was *Thomas Man*, who for saying, *The Popish Church was not the Church of God, but a Synagogue;* and for holding several other Articles contrary to the Popish Church, he was a long time imprisoned; but through frailty and fear, having an opportunity, he fled the

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Diocess of *Lincoln*; but not long after was again apprehended, and brought before the Bishop of *London*, and delivered by Dr. *Head* to the Sheriff, to be presently burnt, but with this Protestation, *That he might not consent the Death of any.* This Popish Chancellor would not seem to consent to his death, but yet sent him to the Shambles to be killed; for these were the words he sent to the Sheriff; *Receive this Person, and we desire, in the bowels of our Lord Jesus Christ, that the Punishment and Execution of due Severity of him, and against him in this part, may be so moderate, that there be no rigorous Rigour, nor yet no dissolute Mansuetude, but to the Health and Wealth of his Soul, &c.* However, he was burnt by the Sheriff without any warrant; for *Head* deliver'd him to the Sheriff in *Pater-noster-Row*, protesting he had no power to put him to death, and therefore desired the Sheriff to see him punished, *et tamen circa mortem*, that is, without Death; but the Sheriff had him to *Smithfield*, and there caused him to be burnt. This *Tho. Man*, after he had escaped out of the Diocess of *Lincoln*, travelled about in divers Counties of *England*, and instructed many into the Truth; as at *London*, *Amersham*, *Billerycay*, *Chelmsford*, *Stratford*, *Uxford*, *Henly*, *Newberry*, *Suffolk* and *Norfolk*, and divers other places, and he testified himself, That as he went Eastward, he found a great company of well-disposed Persons of the same Judgment with him, especially at *Newberry*, where, he said, were a glorious and sweet Society of faithful Favourers, three or four of which were burnt for Religion. He travelled divers other places, where he found many faithful Brethren, who at that time were called by the Name of *Known Men*, or *Just fast Men*: Also, he confessed (as it is registred in the Bishops book) that he had turned seven hundred People to his Religion, for which he thanked God; which People were afterwards called by the Name of *Protestants*.

William Sweeting and *James Brewster* had the like Catholik charity shewed to them by the Bishop, who being imprisoned for their zeal to the Truth and Religion, being surpris'd with fear, said, *They submitted themselves to the mercy of Almighty God, and to the favourable goodness of the Judges*; upon which submission the Popish Fathers were contented to give out a solemn Commission to release and pardon them from the sentence of Excommunication; but immediately the Bishop pronounced upon them the sentence of Death and Condemnation, whereupon they were both delivered to the secular Power, and both burnt together at one Fire in *Smithfield*.

I find further upon Record, that as the Light of the Gospel began more and more to appear, and the number of the Professors thereof to grow, so Persecution increased, and the Bishops bestir'd themselves to keep the Truth from increasing and growing: whereupon ensued great Persecutions,

tions, and grievous Afflictions upon divers in several Counties, especially about *Buckinghamshire, Norfolk, Suffolk and Essex*; but although they were thus Afflicted outwardly, yet their inward fervency and Zeal for the Truth was very great, as appeared by their sitting up all Night in Reading and hearing read, and by their Expences in giving great prices for a few Chapters of *James and Paul* in English: And further, their great Travails, earnest Seekings, their burning Zeal, their Reading, their Watchings, their sweet Assemblies, their Love and Concord, their Godly Living, their faithful Marrying only with the faithful; all which it is written, that they were faithfully practising and observing, being noted or known among themselves by the name of *Known Men, or Just fast Men*; the Bishop of *Lincoln* in his Inquisitions and Examinations of these *Known Men* was so strict and cruel, that he caused the Wife to detect the Husband, and the Husband the Wife, the Father the Daughter, and the Daughter the Father; Brother against Brother, and Neighbour against Neighbour to witness one against another, and that to death; causing them to Swear upon the Evangelists, whether they knew the persons to be *Known Men*.

Agnis Ashford, being one of the said People, for preaching these words following, was Articled against, viz. *We be the Salt of the Earth, if it be putrified and vanisht away, it is nothing worth; a City set upon a Hill may not be hid; ye light not a Candle and put it under a Bushel, but set it on a Candlestick, that it may give a Light to all in the House, so shine your Light before men, that they may see your Works, and glorifie your Father which is in Heaven.* And further, she did teach, saying, *Jesus seeing his People, as he went up a Hill, was set, and his Disciples came to him, he opened his Mouth and taught them, saying, Blessed be the poor men in Spirit, for the Kingdom of Heaven is theirs; blessed be mild men, for they shall weld the Earth:* For teaching this Doctrine the Bishop strictly enjoined and commanded her to teach no more such Lessons to any man, especially to her Children.

There were three persons accused for sitting up all Night, reading in a Book of Scriptures, in the House of one *Durdant* in *Iven Court* near *Stanes*; either were accused for having of certain English Books, as *Wickliffe's Wicket*, in which was contained, *How that man could not make the Body of Christ, which made us*; another Crime was, for having some part of the *New-Testament*, and a Book called, *The Prick of Conscience*; for these, and such like Alegations, did these men greatly suffer, but the Lords Hand did work marvelously amongst them, so that in a short space they did exceedingly increase, in such sort that the Bishop was driven to make his Complaint to the King to require his aid to suppress them; the King being then young, and easily incensed with the Bishops Suggestions and

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cruel Complaints, sent Letters to the Sheriffs, to aid the Bishop against these *Known Men*, whom he termed *Hereticks*; upon the Kings Letter he renewed his former fierceness, and began to shew further violence upon the poor flock of Christ, calling them before his Tribunal Seat, passing Judgment upon some, and committing them to the Secular Arm to be burnt, namely *Thomas Bernard*, *James Morden*, *Robert Rave*, *John Scrivener*, and others; compelling Children to set Fire to their own Fathers, an Example of such Cruelty as is contrary both to God and Nature.

After that the light of the Gospel began thus to Shine and encrease, coloured Hypocrisie and painted Holiness began to be spied more and more, by such as in any measure tasted of the Truth, and some there were that could distinguish Christ from Anti-christ, amongst whom was one *Simon Fish* of *Graves Inn*, 1525. who wrote a sharp Book against the Corruption of the Clergy, Entituled, *The Supplication of Beggars*, which Book was wrote beyond Sea, he being fled thither for fear of Cardinal *Woolsey*, who had taken distaste against him; in this Book was shewed what a great Oppression the Priests and Clergy were to the Nation, for that they had got into their hands more then a third part of the Realm, besides their Tythes of all the encrease of Corn, Hay, &c. The Book being read to the King, after a pause, he said, *If a man should pull down an old stone wall, and begin at the lower part, the upper part thereof might chance to fall on his head*, and took the Book and put it in his Desk, and seemed to be pleased at it, for he encouraged *Simon Fish's* Wife to send for her Husband to come before him; but how much so ever he liked it, he would make no show of it openly; for that Book and others being thrown about *London*, the Cardinal acquainted the King therewith and bid him beware of them; and the Cardinal and Bishop of *London* consulted how they might stop the mischief that might acree by that and other Books so spread about; whereupon they agreed, that the Bishop of *London* should send forth a Proclamation to call in the *New-Testament*, *Translated into English*; *The Supplication of Beggars*; *The Revelation of Anti-christ*, by *Martin Luther*; and other Books in *English*. This was one way they took, by which they thought to have suppressed the growth of those they accounted *Hereticks*; but not thinking that sufficient, obtained a Proclamation from the King to suppress the *Seſtaries*, *Hereticks* and *Lollards*, and for abolishing divers of their English books; the Bishops now having what they desired, there was no diligence wanting on their parts for putting the same in execution; whereupon ensued a grievous Persecution and Slaughter of the faithful.

The first that went to wrack was *Thomas Bilney*, who after his Examination and Condemnation by Dr. *Pell's* Chancellor, was committed to the Lay-power,

Lay-power, viz. to the Sheriffs of the City of *Norwich*; a day before his Execution some Friends being with him and comforting him, *That though he was to go through the Fire the Lord would refresh him in it*: At this he put his Finger in the Candle (as he used to do divers times) saying, *I know the Fire is hot, and my Body shall be wasted by it, and it is a pain for the time*; but he would often rehearse this Scripture for his comfort, *Fear not, for I have redeemed thee, and called thee by my Name, thou art mine own; when thou goest through the Water, I will be with thee; when thou walkest in the Fire, it shall not burn thee, and the flame shall not kindle upon thee, for I am the Lord thy God, the holy One of Israel*. Going to Execution, he said, *The Marriner for a while meets with a troubled Sea, and is tossed with the Waves, but he is in hopes, when he comes to the Haven, he shall be at quiet*; I doubt not (though I feel Storms) but by Gods Grace I shall attain to the Haven; and being brought to the Stake, he very patiently endured the Fire till Death.

The next that suffered was *Richard Bayfield*, who received the Truth in a measure, and for reading the Testament in English, and a book call'd *The wicked Mammon, &c.* was cast into Prison, and there fore whipped with a Gag in his Mouth, then stocked; and after three years Imprisonment was set at liberty; but in a little time was taken again, and put in the *Cole-house*, where he was tyed by the neck, middle and legs, standing upright by the walls; this Punishment was inflicted to make him confess who bought his books; but he accused none, but stood to his Religion, and told them, *he would dispute for his Faith*. At his Tryal he was accused of divers things, but the chief were, *For bringing Books over from beyond Sea, and spreading them here in England*. On the 20th day of *November, 1532.* being had into the Quire of *Pauls Cathedral*, the Bishop of *London*, with other Prelates, were there ready to pass sentence on him; after which he was delivered to the Sheriffs of *London*, to carry him to *Newgate*, and from thence to the place of Execution; but first, the Sheriffs were commanded to have him into the Vestry, and to bring him forth again in Antichrist's Apparel, and to be degraded (having been a Monk) then the Bishop took his Crosier Staff, and brake his head, and smote him so on the brest, that he threw him down backwards, and swooned him; but *Richard* coming to himself again, thanked God that he was delivered from this malignant Church of Antichrist; and being led to *Newgate*, after one hours respite, he was had to the fire and burnt.

John Treksberry Leather-seller of *London*, he was converted by the reading of the Testament in English, and the Book called, *The wicked Mammon, &c.* in *April, 1529.* he was brought before the Bishop of *London* in the open Consistory, where he disputed with him and the Prelates concerning their Faith, and was very expert and prompt in his answers to them;

them; being indued with heavenly Wisdom, that they were not able to resist him; insomuch that the Bishops were ashamed that a *Leather-seller* should so confound them; he affirmed in his Doctrine, *that there was no Purgatory after this life, but that the Souls of the faithful departing this life, rest with Christ; That prayers ought not to be made to Saints, there being no other Advocate but Christ alone*; for which and other Principles, he was condemned to die by the Bishop of *London*, who also delivered him to the Sheriffs, and by them burnt in *Smithfield*.

Edward Freefe Painter, for painting upon clothes in an Inn certain Sentences of Scripture, was noted to be a Heretick, and thereupon apprehended, and brought to *London*, and from thence had to the Bishops House at *Fulham*, where he was Imprisoned, with several other men and their wives, and there fed with Manchets, part of which was made with *Sawdust*, and there kept so strait in Prison, that their Relations were not suffered to come at them; the Painters Wife being very desirous to see her Husband, and pressing to go into the Prison (notwithstanding she was big with Child) the Bishops Porter kickt her on the Belly and killed her Child, and she soon after died her self. After that the Prisoners had been in the Stocks for a long time, they were let loose, and some had Horse locks put on their Legs, and other Irons; the Painter would ever and anon be writing on the Walls with Chalk or Coal, which so provoked his Adversaries, that they Manackled his wrists so long, till the Flesh of his Arms was grown higher than the Irons; from that Prison he was brought to the *Lollards Tower*, where they kept him 3 days without Meat, and used him so hard, that he lost his understanding and sense; so that when he was brought before the Consistory at *Pauls*, he could say nothing, but look upon the People like a wild man; and if they askt him a Question he could say nothing, but, *my Lord is a good man, my Lord is a good man*; and in this unsensible condition he continued to his dying day.

Valentine Freefe, Brother of the said *Edward Freefe*, and the said *Valentine's* Wife were both burned at one Stake in *Tork*, for the Testimony of Jesus Christ.

James Bainham, a Knights Son in *Gloucestershire*, being a man of a virtuous disposition, and Godly Conversation, much addicted to Prayer and Reading of the Scriptures, a great maintainer of the Godly, a visiter of the Prisoners, liberal and merciful, delighting in doing equity and Justice to the Poor, very diligent in giving counsel to all Widdows, Fatherless and Afflicted, without Money or Reward, and bred in the knowledge of the Law. This *Bainham* for his Religion was apprehended by the instigation of *Thomas Moor* Chancellor of *England*, who kept him prisoner in his own house, and there whipt him at a Tree in his Garden, which he

called, *The Tree of Truth*; from thence he sent him to the Tower to be Racked, and went himself present to see it effectually done, till in a manner he had lamed him, to make him confess where his Books lay, and because his Wife denied them to be at his House, she was sent to the *Fleet*, and their goods were Confiscated; these Tortures making him confess nothing, the Chancellor sent him to the Bishop of *London*, in the year 1531. who examined him upon certain Interrogatories concerning his Religion; asking, *Whether he believed there was any Purgatory of Souls hence departed?* To which he answered, *If we walk in the Light even as he is in the Light, we have Society together with him, and the Blood of Jesus Christ his Son hath cleansed us from all Sin; if we say, we have no Sin, we deceive our selves, and the Truth is not in us; if we confess our Sins, he is faithful and just, and will forgive us our Sins, and will purge us from all our Iniquities.* Several other things they objected against him, and often had him to and again before them, threatening him with the danger that would ensue if he did not abjure his Religion; whereupon he being overtaken with fear, consented unto them: After he had abjured, the Chancellor fined him 20*l.* to the King, and enjoined him Pennance, which was to go before the Cross in porcession at *Pauls*, and to stand before the Preacher during the Sermon at *Pauls Cross*, with a Fagget upon his Shoulder, and then to return with the Sumner to Prison again; but soon after he was discharged of his Imprisonment, and before he had been at Liberty a Moneth, he bewailed his Fact and Abjuration, and was never quiet in his Mind and Conscience, until before a Congregation of the People of God (who in those dayes met in a Ware-house in *Bow-Lane*) he uttered his Condemnation of the Fact, asking God and that Assembly forgiveness, and the next *Sabbath day* went to a place, called *St. Austins*, and stood up in a Pew with a Testament in *English* in his Hand, and with Tears declared to the People that he had denied God, and desired them to forgive him, and to beware of his weakness, and rather to chuse to die then to do as he did; for he would not for all the World to feel again such a Hell as he had done; To this purpose he also wrote to the Bishop, whereupon he was shortly after apprehended, and committed to the Tower of *London*, from thence removed to the Bishops Coale-house, where he lay two weeks in the Stocks with Irons upon his Legs; then he was carried to the Chancellors, and there Chained to a post two nights; from thence he was had to *Fullham*, where he was cruelly handled for the space of a week, and then committed to the Tower, where he lay a fortnight, and was scourged with Whips to make him revoke his Opinions; from thence he was carried to *Barkin*, from thence to *Chelsey*, and there condemned; and lastly, was conveyed to *Newgate*, and by the Sheriffs of *London* had into *Smithfield*, and there

burnt to death, the last day of *April*, 1531. about three of the Clock in the afternoon.

In the year 1532. *Robert King*, *Nicholas March*, *Robert Gardner*, all of *Dedham*, and *Robert Debnam* of *East Bergholt*, being burdened in their Consciences to see the Honour and Power of the Almighty Living God to be blasphemed by Peoples adoring an Idol, called, *The Roode of Dover Court*, to which many did resort, ignorantly believing a common rumour blown abroad, that no man had power to shut the Church door where that Idol stood; whereupon, the aforesaid four men were moved by the Spirit of God to Travel out of *Dedham*, in a frosty Moonshiny Night ten Miles, to the place where this Idol stood, and took the filthy Idol from his Shrine, and carried it a quarter of a Mile, and there set it on fire, for which fact three of them were indicted as Fellons, and were hanged in Chains about half a year after; The fourth, *R. Gardner*, fled and so escaped. And it is recorded, that at their death, through the working of the Spirit of God, they bore such a living Testimony, that the People were more edified in the Truth, then they had been by all the Sermons they had heard preacht before. The same year there was many more Images cast down and destroyed, in many places.

John Frith, a godly young man, and one of great parts and wit, of a ready capacity, and a great Schollar in the outward Literature, coming acquainted with *William Tindal*, through his Instructions first received into his heart the Seed of the Gospel and sincere Godliness. The said *John Frith* accompanying himself with divers young men of grave Judgment and sharp wits, who conferring together upon the abuses of Religion, (which at that time were crept into the Church) were therefore accused of Heresie to Cardinal *Woolsey*, and cast into a Prison within a deep Cave, under a Colledge in *Oxford*, where they used to lay their Salt-fish, the stink of which so infected their bodies, that three of them dyed in a little space, the fourth was *John Frith*, who was shortly after discharged out of Prison, and Tarvelled beyond Sea, but after two years returned into *England*, and being at *Reading*, it happened that he was taken as a Vagabond, and put in the Stocks, and there kept so long till he was almost pined with hunger, and would not discover who he was, but desiring to speak with the School-master of the Town, to whom he spoke Latine, the School-master perceiving that he was a Schollar, and a young man of excellent parts, obtained of the Magistrates that he might be set at Liberty, which he enjoyed not long, being so persued by Sir *Thomas Moor* Chancellor, who persecuted him both by Sea and Land, promising great reward to any that could bring news or tydings of him; soon after he was apprehended and committed to the Tower of *London*, where he had many

conflicts with the Bishops, but especially in writing, with the Chancellor, and afterwards was carried to *Lamberth*, before the Bishop of *Canterbury*, and from thence to *Croyden*, before the Bishop of *Winchester*, and last of all he was brought before the Bishops in a common Assembly at *London*, the whole matter of his Examination before them was comprehended in two special Articles (that is to say) of *Purgatory*, and the *Substance of the Sacrament*, to which he answered very fully and wisely, and in great moderation and uprightness, but no Reason would prevail against the force and cruelty of his Adversaries: The twentieth day of *June*, 1533. he was brought before several Bishops at *Pauls*, who seeing that by no means they could perswade him to Recant, the Bishop of *London* condemned him to be burnt, and past Sentence against him to that effect.

About this time one *John Chapman*, *Andrew Hewet* and *John Tibauld*, being men Zealous for Religion and Piety, were informed against, and by the Bishop of *London's* Chancellor and others apprehended and carried to the Bishops House; *Andrew Hewet* was sent to the *Lollards Tower*, and *Chapman* and *Tibauld* kept asunder in the Bishops House till the next day that he came from *Fulham*, who then examined them, but not liking their Confession, *Chapman* he committed to the Stocks, with this threat, that he should tell another Tale, or else he should sit there till his Heels did drop from his Arse; *Tibauld* he shut up in a close Chamber, but afterwards delivered him out of Prison upon this Injunction, that he should not come within seven Miles of his own House; *Chapman* after five weeks imprisonment (three weeks whereof he sate in the Stocks) by Suit made to the Chancellor on his behalf, after many threatnings, was discharged out of Prison. *Andrew Hewet* being brought before the Bishops, and asked, What he thought concerning the Sacrament? answered, even as *Frith* doth; at which the Bishops smiled, and one of them said, Why *Frith* is an Heretick, and is condemned to be burnt, and except thou revoke thy Opinion, thou shalt be burnt with him; Truly, said he, I am contented therewith; whereupon he was sent to the Prison to *Frith*, and on the fourth day of *July* was carried to *Smithfield* with *Frith*, and there burned.

Thomas Bennet School master in *Exeter*, a man of a godly conversation, and a favourer of such as suffered for their zeal to the true Religion, after he had lived in a retired condition six years, could no longer contain, but he must bear a Testimony against the Idolatry of those times, though his blood were shed for the same; the beginning of his troubles was, he wrote a Paper, and set it upon one of the Church doors of the City, in which was written, *The Pope is Anti-christ, and we ought to Worship God only, and no Saints*; which Paper being seen, great search and inquiry was made, what Heretick should set it up? but seeing they could not find the

Author

Author out at that present, they agreed, that the sentence of a Curse should be pronounced against him that did it; the manner of which Curse was as followeth.

The Popes Curse by Bell, Book and Candle.

THe Priest being in the Pulpit clothed in white, and the Monks and Fryars standing about him, the Crois was held up with Candles fixt to the same; then said the Priest, "By the Authority of God the Father Almighty, and of the blessed Virgin Mary, of St. Peter and Paul, and of the holy Saints, we Excommunicate, we utterly Curse and Ban, commit and deliver to the Devil of Hell, him or her, whatsoever he or she be, that have in spite of God, and of St. Peter, whose Church this is, in spite of all holy Saints, and in spite of our most holy Father, the Pope (Gods Vicar here on Earth) and in spite of the reverend Father in God, John, our Diocesan, and the worshipful Canons, Masters, Priests and Clerks, which serve God in this Cathedral Church, fixed up with Wax such cursed and heretical Bills, full of Blasphemy, upon the Doors of this, and other holy Churches within this City, Excommunicate be he, she or they panally, and deliver'd over to the Devil as perpetual Malefactors and Schismatics; accursed they be, and given Body and Soul to the Devil; Cursed be they, he or she, in Cities and Towns, in Fields and Wayes, in Houses and out of Houses, and all other places, standing, lying or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides, We seperate them, him or her from the Threshold, and from all the good Prayers of the Church, from the Participation of the holy Mass, from all Sacraments, Chappels and Altars, from holy Bread and holy Water, from all the Merits of Gods Priests and Religious men, and from all their Cloisters, from all their Pardons, Priviledges, Grants and Immunities, which all the holy Fathers (Popes of Rome) have granted to them; and we give them over utterly to the Power of the Devil: And let us quench their Souls, if they be dead, this night in the Pains of Hell Fire, as this Candle is now quenched and put out (and with that he put out one of the Candles) And let us pray to God, if they be alive, that their Eyes may be put out, as this Candle light is, (so he put out another Candle) Let us pray to God, and to our Lady, and to St. Peter and Paul, and all holy Saints, that all the Senses of their Bodies may fail them, and that they may have no feeling, as now the light of this Candle is gone (and so he put out the third Candle) Except they, he or she come openly now, and confess their Blasphemy, and by Repentance (as in them shall lie) make satisfaction unto God, our Lady, St. Peter, and the worshipful Company of this Cathedral Church.

Thomas Bennet being not able to digest these Fopperies, writ other Bills,
and

and caused them to be set upon the Gates of the Grave-yard, but the Person that set them up being taken in the action, *T. Bennet* was thereby discovered, and being apprehended, confest they were his Bills, and that he could do it again to discover the abominable Blasphemy of their Antichrist the Pope, and to let People see that he is the Boar come out of the Wood, which destroyeth and throweth down the Hedges of Gods Church. Whereby he was committed to Prison, and the next day was had to the Bishop, who committed him to Prison again, where he was kept in the Stocks with strong Irons, with as much favour as a Dog should find; then his house was searched for Books, and his Wife shamefully abused, which she bore with patience, being contented to bear the Cross with her Husband, and fare hardly with him, and eat course Meat and Drink: A gray Fryar possessing him with the many dangers that he was liable to fall into in that condition: *Thomas* replied, *My Life is not dear to me, I had rather by Death, (which I know is not far off) depart this Life, than to partake of your detestable Idolatries, or be subject to Antichrist, your Pope.* During the time of his Imprisonment the Hate of the People through ignorance was great against him, notwithstanding they could never move his Patience; during his Imprisonment his Wife provided Sustenance for him, when she lamented he comforted her, and gave her many good and godly Exhortations, desiring her not to move him to comply with his Adversaries. After the Clergy saw they could by no means cause him to recant, they condemned him to be burnt, and deliver'd him to the Sheriff of *Devonshire* to see him executed; the mild man rejoycing to see his end approach so near, as the Sheep before the Shearer yielded himself with all humbleness to abide and suffer the Cross of Persecution; being brought to his Execution, in a place called *Livery-Dole*, without *Exeter*, he gravely and soberly spake to the People to seek the honour of God, and the knowledge of him, and to leave the devices and imaginations of mens Inventions, and saying, *O Lord receive my Spirit*, patiently endured the Cruelty of the Fire until his Life was ended.

Thus the Reader hath an Account of such a sustained Death for Christs cause, through the rigorous Proclamation aforesaid, set out in the Name of the King, but indeed procured by the Bishops, and by them so strictly executed, that no good man could peep out with his head never so little, but he was caught, and either brought to the Fire, or else forced to abjure; a great number of which are particularly mentioned in *Fox's Acts and Monuments*, which for brevity's sake are here omitted.

Thomas Phillip being one of them that was prosecuted, and being asked by the Bishop, *Whether he would abjure or not?* he said, except ye shew me cause wherefore I should abjure, I will not say yea or nay to it, but will stand

stand to my Appeal; then then the Bishop read openly the bill of Excommunication against him, charging all men to have no company, or any thing to do with him: After this Excommunication, what became of him, whether he was burnt, or dyed in the Tower, no mention is made in the Register: I mention him because a Letter that was found in his Pocket, and the substance of one Tacy's Will, are worth the taking notice of, which are as follow.

THe favour of him that is able to keep you, that you fall not, and to confess your Name in the Kingdom of Glory, and give you strength by his Spirit to confess him before all his Adversaries, be with you ever, Amen.

The Brethren think, that there be divers false Brethren craftily crept in among them, to seek out their freedom in the Lord, that they may accuse them to the Lords Adversaries, as they suppose they have done you; wherefore if it be so that the Spirit of God move you thereunto, they as Counsellors desire you above all things, to be stedfast in the Lords Truth, without fear; for he shall and will be your Help, according to his Promise, so that they shall not diminish the least Hair of your Head without his Will, unto the which Will submit your self, and rejoyce; for the Lord knoweth how to deliver the godly out of Temptation, and how to reserve the unjust unto the day of Judgment to be punished; And therefore cast all your care on him, for he careth for you; and in that you suffer as a Christian man, be not ashamed, but rather glorifie God on that behalf, looking upon Christ the Author and Finisher of our Faith, who for the joy that was set before him, abode the Cross and despised the Shame; nevertheless though we suffer the wrong after the Example of our Master Christ, yet we are not bound to suffer the wrong cause; for Christ himself suffered it not, but reprov'd him that smote him wrongfully; likewise Paul saith, Acts 23. We must not suffer the Wrong, but boldly reprove them that sit as righteous Judges, and act contrary to Righteousness: Therefore according both to God and Man's Law, you are not bound to make answer to any Cause till your Accusers come before you, which if you require, and thereon do stick, the false Brethren shall be known, to the great comfort of those who now stand in doubt who they may trust; and also it shall be a means, that they shall not craftily by Questions take you in Snares; and Acts 20. it is written, It is not the manner of the Romans to deliver any man, that he should perish, before he that is accused have his Accuser before him, and have License to answer for himself, as pertaining to the Crime whereof he is accused; and also Christ said, That in the Mouth of two or three Witnesses all things shall stand; wherefore seeing in Accusations such Witnesses should be, you may with a good Conscience require it. And thus the God of Grace settle, strengthen and establish you, that to him maybe the Glory and Praise for ever. }

The

The substance of *Tacy's* Will.

William Tacy of *Taddington*, in the County of *Gloucester*, in his Will, declared among other things, *That touching the burying of his Body, it availed him not, whatsoever was done thereto when he was dead; for (said he) Funeral Poms are rather for the Solace of them that live, than the Wealth and Comfort of them that are dead.* Which Will being brought by his Son (his Executor) to the Bishop of *Canterbury* to be prov'd, the Bishop shewed it to the Convocation, who past a sentence, that a Commission should be sent to *Dr. Parker*, Chancellor of the Diocess of *Worcester*, to take up *Tacy's* dead body, and to burn him as an Heretick for making such a Will; which accordingly was done, notwithstanding he had been buried almost two years before.

About this time the House of Commons, assembled in Parliament, put up a Supplication, by way of Complaint, to the King, against the Clergy; this Complaint the King seemed at first not to take much notice of, yet afterwards coming to have a clear understanding of the Abuses and Enormities of the Clergy, especially of the corrupt Authority of the See of *Rome*, provided certain Acts against the same, and wholly excluded the Popes Authority out of this Realm; but thinking the work not sufficiently done, as long as Abbies and Priories kept their Station, which were (as it were) his Fortresses and Pillars; there was, not long after means found to have them suppressed; for aspersions being laid upon them, of Adulteries and Murders, they by Act of Parliament (at least near four hundred of them) were suppressed, and all their Lands and Goods conferred upon the King, and afterwards all the rest, and all Colledges, Chanteries and Hospitals; also, the same Parliament enacted, *That Bishops should pay no more Annals or Money for their Bulls to the Pope; and that no Person should appeal for any Cause out of this Realm to the Court of Rome;* and an Act was made, *That the King should be the supream Head of the Church of England, &c.*

But although the Popes Wings were thus cut, and his Power and Authority in *England* abrogated by Act of Parliament, as before is mentioned, yet the Bishops here went on persecuting such as they accounted *Sectaries* and *Hereticks*; but before I give an Account of such as further suffered here in *England* for Religion, it falls in order to give an account of the Sufferings of *William Tindal* beyond Sea.

This *William Tindal* was a man zealous for Reformation of Religion, and considering, that if the Scripture were turned into the vulgar Speech it might much conduce to the propogating thereof, but finding his purpose could not be well effected here in *England*, by reason of the strictness of the Bishops and Chancellor, he travelled into *Germany*, and there he first translated

translated the New-Testament, and then the Old, and writ several other Books against the irreligious Practice of the Prelates, which Books being publisht and sent over into *England*, it cannot be spoken what a door of Light they opened to the whole *English* Nation, who before were many years shut up in darknes.

But though the spreading of these Books wrought much good to the upright, and such as had in any measure a desire to advance the Truth, yet the envious and persecuting Spirit of the Bishops was also much more stirred up thereby, seeking by all means how to stop them from being spread, lest their Hypocrisie and works of Darknes should be discerned, wherefore they made great stir and search, as *Herod* did at the Birth of Christ, and sought out by what means they might hinder the Travels of this *Tindal*, and of his Printing and Publishing the said Books, and set persons to search and examine at *Antwerp* how things stood with *Tindal*, which when the Bishops and Chancellors in *England* understood, they sent over one *Henry Phillips* to betray him into the hands of the Emperours Procurator General at *Brussels*, the said, Procurator, through the treachery of *Phillips*, seized upon all *Tindal's* Books, and apprehended him and sent him Prisoner to *Filford* Castle, eighteen *English* Miles from *Antwerp*; being brought to his Tryal, they offered him to have Council to plead for him; he refused, saying, *he would answer for himself*; after much reasoning and Dispute, he was Condemned by virtue of the Emperours Decree made in the Assembly at *Ausbrough*, and upon the same was brought to the place of Execution at *Filford* Anno 1536. being tyed to the Stake, he cried with a fervent zeal, and a loud voice, *Lord open the King of England's Eyes*; and so was burnt to death.

When the King had taken the Title of Supremacy from the Bishop of *Rome*, and stated the same to himself, he perceived by the Wisdom and advice of *Thomas Cromwell*, one of his Privy Council, that the corrupt State of the Church had need of Reformation in many things.

This *Cromwell* was through the goodness of God raised up to be a friend and a favourer of those that profest the Gospel, who though but a Smiths Son, born at *Putney*, for the pregnancy of his wit, he was first entertained by Cardinal *Woolsey*, and by him employed in many great Affairs; the Cardinal falling, the King took him unto his Service, and finding his great Abilities, advanced him for his worth to great places of Honour and Trust, through whose perswasions several Injunctions were put out by the King for Reformation in Religion; and he was the great Instrument in overthrowing *Abbies*, *Monasteries* and *Friaries*, which were a little before by Act of Parliament given into the King's hands: Whereupon, not only their Houses were razed, but their Possessions were divided amongst the

Nobility, insomuch that all *Friars, Monks Canons, Nuns*, and other such Sects, were so rooted out of this Land from the Foundation, that there seemed to be no room left for such Weeds to grow here any more.

But as this *Thomas Cromwell* was raised up for good, and being so greatly in favour with the King, used all means he could to perswade him to reform the enormities in the Church; on the other hand, Satan raised up his Instrument, which was *Stephen Gardner*, Bishop of *Winchester*, who used all wiles and subtil means he could to perswade the King against the same; casting upon the Professors of Truth the name of *Hereticks, Sectaries, Anabaptists*, and *Sacramentaries*, and so far prevailed with the King, that by the Kings Authority certain Injunctions were published, prohibiting the publishing any Books in *English*, written by the *Settaries* and *Sacramentaries*, under the pain of the forfeiture of all their Goods and Chattels, and their Bodies to be Imprisoned during the Kings pleasure: And further, this *Stephen Gardner* instigated the King, not only against the Queen (who was a favourer of Religion and Reformation) but also against this *Thomas Lord Cromwell*, who no doubt had brought the encrease of true Religion, according to his understanding, to more perfection, had not this *Gardner*, and other Malignant Opposers thereof set themselves against it, to hinder the prosperity thereof: but now through the said *Gardners* evil advice, the King, who before had raised the said *Thomas Cromwell* for his worth and integrity, now for his pleasure took him off, and suffered him to be beheaded: After his death, Religion and the Reformation more and more decayed, whereby the Reader may see how variable the state of things stood in reference to Religion at this time, and with what difficulty any thing of Light and Truth came forth, how often things changed, even as the King was ruled and gave ear; sometimes it went a little forward, and then backward again, according as the persons prevailed that were about the King.

And now the King being led through *Gardners* suggestions, began to withdraw shewing any favour to the Reformation in Religion, concluding so to do, was most for his safety both at home and abroad, having so much displeased the Pope, and other Popish Princes, in what he had already done; and though he had rejected the Popes Authority, he would declare himself nevertheless to be a good Catholick Son of the Mother Church, and a withstander of new Heresies; and then calling a new Parliament, and Convocation of Prelates, there was six Articles decreed concerning Religion, which was afterwards commonly called, a *Whip with six strings*, it was pretended for the Unity of the Church; but what Unity followed, the groaning hearts of many that suffered death by the same, both in this Kings time, and in *Q. Mary's*, may declare.

The Six Articles of the Bishops, Condemning all be burnt as Hereticks, that should hold.

First, *That the Body of Christ was not really present in the Sacrament after Consecration.*

Secondly, *That the Sacrament might not truly be admonished under one Kind.*

Thirdly, *That Priests, entred into holy Orders, might Marry.*

Fourthly, *That Vows of Chastity entred into, upon mature deliberation, were not to be kept.*

Fifthly, *That private Masses were not to be used.*

Sixthly, *That Auricular Confession was not to be used in the Church.*

Before these Articles were published, Bishop *Gardner* having obtained his desire with the King, he and the rest of the Prelates began again fresh to persecute the Protestants, and the first they stretched forth their Hands against was *John Lambort*, a *Norfolk* man, and one zealous for the spreading of the Truth, according to the Manifestation of it then broke forth; and to that end was conversant with *Tindal* and *Frith* at *Antwerp*, until by the Instigation of *Sir Thomas Moor* he was apprehended and brought to *London*, where he was first brought to Examination at *Lambeth*, and then at the Bishops House at *Oxford*, before *Worham*, Arch-bishop of *Canterbury*, and others, where forty five Articles were objected against him, to all which he answered in writing very fully and wisely, both according to the Scriptures and Reason; the Articles, and his Answers may be read at large in *Fox's Acts and Monuments*.

The Bishop of *Canterbury* shortly after dying, whereby *Lambort* for that time was delivered out of Prison; and coming to *London*, it was not long before he fell into trouble again; for having a private Conference with one Doctor *Taylor*, what past between them in their dispute in private grew at last a publick and common talk, which coming to the Arch-bishops Ear, he sent for *Lambort*, and forced him to defend his Cause openly; in that Disputation *Lambort* appealed to the King from the Bishops.

Upon this appeal Bishop *Gardner* goes to the King, and privately possesses him, that now he had an opportunity to quiet the minds of the People, who were offended with him for abolishing the Bishop of *Rome's* Authority, and subverting of *Monasteries* and *Abbies*, &c. he might now remedy these troubles, if he would manifestly appear in this matter against *Lambort*, and shew himself stoutly to resist the Hereticks; the King immediately received this wicked Counsel of the Bishop, and forthwith sent out a general Commission, commanding all the Bishops and Nobles of the Land, to come with all speed to *London*, to assist the King against He-

reticks; these perparations being made, a day was set, upon which Lambort should appear before the King, and the rest assembled with him, to be Tried and Judged.

The day being come, the King ascended his Throne, clothed all in white, he lookt upon the Prisoner with a stern Countenance, as if his mind was full of Indignation, and then called forth the Bishop of *Chichester*, and commanded him to declare to the People the Causes of that Assembly; the Substance of the Bishops Speech tended to this, *That the King would have none to conceive, that whereas the Authority and Name of the Bishop of Rome being utterly abolished, he would also extinguish all Religion, or give Liberty to Hereticks, to trouble the Church of England, without punishment.* The Bishop having ended his Speech, the chief thing that the King prest Lambort to declare, was, *what Opinion he held, touching the Sacrament of the Altar?* To which he answered fully, and the Dispute held chiefly concerning that point for some hours, until the King and Bishops, enraged against him, forced him to silence.

The King being minded to end the Dispute, said to Lambort, *What sayest thou after all these Labours and Reasons of these learned Men? Art thou yet satisfied? Wilt thou live or dye? thou hast yet free choice?*

Lambort answered, *I yield and submit my self wholly unto the will of your Majesty.*

King, *Commit thy self unto the hands of God, and not unto mine.*

Lambort, *I commend my Soul unto the hands of God, but my Body I wholly yield and submit unto your Clemency.*

Then said the King, *If you do commit your self unto my Judgment, you must dye, for I will not be a patron to Hereticks.* And so caused the Sentence of Death to be read against him: Shortly after he was had to *Smithfield*, and there burnt; in the midst of the Flames, he cryed unto the People in these words, *None but Christ, None but Christ;* and so ended his life.

The aforesaid six Articles being consented unto, and concluded by the King and Parliament, the Bishops caused further to be enacted, *That whosoever denied Transubstantiation; or whosoever should be Aiders, Comforters, Counsellors, Consenters, and Abettors therein, should be adjudged Hereticks: That every such Offendor should have and suffer Judgment, Execution and pain of death, by way of burning, without any Abjuration, benefit of the Clergy, or Sanctuary, and should forfeit to the King all their Lands, and Tenements, Goods and Chattels, as in Cases of high Treason: And for all such as did Preach, Teach, Uphold, Maintain or defend any thing contrary to the five last Articles should be adjudged as Fellons, and lose both Life and Goods, as in the Case of Felony.*

When

When these Articles were in debate in the Parliament house, Dr. *Cranmer*, in favour to the Professors of the Truth, earnestly disputed in defence of the Truth against them; but notwithstanding all his opposition, the Act was past.

By reason of these six Articles a great Number were apprehended in *London* and other Places, so that all the Prisons in *London* were too little to hold them, and many were imprisoned in Halls.

Amongst whom was one *John Porter* of *London*, who for reading to People in a Bible, was sent for by *Bonner*, and sharply reproved; *Porter* answered, he trusted he had no way offended contrary to the Law thereby; *Bonner* charged him for making expositions upon the Text, and for gathering Multitudes about him; this *Porter* denied; yet did *Bonner* send him to *Newgate*, where he was miserably loaden with Irons, both Hands and Legs, with a great Collar of Iron about his Neck, whereby he was fastned to the Wall in the Dungeon; after a while he sent for a Kinsman of his, who by bribing the Keeper, obtained, that he was put amongst Thieves and Murtherers; but *Porter* hearing and seeing their Wickedness, exhorted them to amendment of life, giving them good instructions; for this he was complained of and carried down into the lowest Dungeon, where he was so cruelly oppressed with Bolts and Irons, that within few dayes after he was found dead.

In the year 1544. One *Robert Testwood* living at *Windsor*, being a favourer of the *Lutherans*, and seeing People licking and kissing a white Alabaster Image that stood behind the high Altar, his Zeal was so stirred, that with a Key that he had in his hand he struck off the Images Nose; saying, *See good People what it is, it cannot help it self; how then would you have it help you?* The noise hereof being spread abroad, one *Simonds*, a Lawyer took up the Nose, and said, one day it should be a dear Nose to *Testwood*.

Afterwards, on a day when every one was to carry a Relick in Procession, *Testwood*, amongst others, had *Beckets* Rochet proffered him, but he pushed it away, saying, *If they gave it him, he would wipe his Tail with it.*

These doings so offended the Clergy, that they said, *He was a Heretick, and would roast a Faggot one day for this Jeer*; yet notwithstanding their Threats, he lived quiet till the death of the Lord *Cromwell*, and till *Winchester* had insinuated into the affections of the King, and wholly ruled; at which time *Testwood* being sick in Bed, was fetcht and cast into Prison, together with one *Anthony Persen*, *John Marbeck* and *Henry Filmer*; and soon after were all brought to Judgment before Dr. *Capon*, Bp of *Salisbury*, and others; *Testwood's* Indictment was, *That when the Priest lifted up the Sacrament, he said, What wilt thou lift it up so high? What yet higher? Take heed*

heed that thou let him not fall: And also, that at such times when the Sacrament was lifted up, he used to look down on his Book, or another way, that he might not see the Sacrament. To which he said, Whereon did he look that marked me so well? *Mirry* (quoth the King's Attorney) he could not be better occupied, than to mark such Hereticks. The Prisoners being condemned, they spent the greatest part of the night (before their Execution) in Prayer, That the Lord would strengthen them, and enable them with stedfast Faith and Power to go through their Exercise.

About this time arose a great Persecution in *Calice* in *France* (which was then under *England's* Power) where was at one time twelve Persons imprisoned for their Religion, but the Lord *Cromwell* hearing of it, wrote immediately to the Commissioners in *Calice*, in the King's Name, requiring that the Hereticks, with their Accusers, should be sent over into *England*; the Commissioners loading them with Chains, sent them over; when *Cromwell* heard they were arrived, he sent for them to his house, and smiling upon them, said, Go your ways to the Fleet, and submit your selves Prisoners there, and be of good cheer; for if God give me Life, you shall shortly go home with as much honesty as ye came with shame. But shortly after this *Cromwell* being beheaded, these poor men had no hope but in the Providence of their heavenly Father, who comforted them in their deep Troubles, and as their Afflictions abounded, their Joys and Consolations abounded much more; for when (as they thought) all hope was past, the Lord *Audley*, Chancellor of *England*, sent for them, and without any further Examination discharged them of their Imprisonment.

In the year 1541. the King sent out a Commission for apprehending of such as offended against the six Articles; and when the Commissioners sat at *Mercers-Chappel*, being such as were chosen on purpose, they enquired not only for such as offended against the six Articles, but of such as came seldom to their Church, and received not the holy Bread and Water, and indicted above five hundred Persons, most of which had either dyed in Prison, or been burnt in *Smithfield*, had not the Lord *Audley* informed the King it was out of Malice, so granted them his Pardon.

About this time one *Richard Meekins*, a boy of fifteen years old, was accused for speaking some words against the Sacrament of the Altar; and when the first Jury would not find the Indictment against him, they were soundly rattled by the Bishop of *London*, and another Jury Impannelled, who found it, and so the poor Boy was burnt in *Smithfield*.

Through the diligent search of *Adam Damply* & *William Smith* at *Calice*, the Devil raised up his Instruments to persecute them and their Hearers, and Letters were wrote over to the Council in *England*, suggesting, that by the means of *Damply*, they were infected with horrible Heresies and Errors.

Errors; the Persons accused were *Thomas Brooke, Ralph Hare, James Cock,* and *James Barber*, who were sent for over, and committed to Prison at *Westminster*, and afterwards, when brought before the Bishops, grievous Letters were written against them from *Calice* by their Adversaries, so that if God had not preserv'd them, they had all certainly perished. One of these, *viz. Ralph Hare*, though so unlearned, that he could scarce read, yet was very zealous, and so holy and inoffensive in his Life, that none of his Adversaries could accuse him of Evil; he was charged for speaking against Auricular Confession, holy Bread, holy Water, and that he would not Swear, nor use any Pastime, but used to be in a Corner by himself, locking on his Book, when others were at liberty. Thus being charged, he said to the Commissioners, *I take God to witness, I would not willingly maintain any Error or Heresie; wherefore I beseech you, let my Accusers come before me, face to face; for if they charge me with that I have spoken, I will not deny it; and if it be Truth I will stand to it, if an Error, I will with all my heart forsake it; I mean, if it be against Gods holy Word; for the Lord is my Witness, I daily pray to God, that I may know the Truth, and shun Errors, and I hope God will preserve me from them.* — The Bishop of Winchester said, *I perceive now thou art a naughty Fellow.* — Alas! said *Hare*, what Evil have I spoken? — Bishop, *Murry Sir*, you said, the Lord, the Lord, and that is *Symbolum Hereticorum*. — What is that, said *Hare*? — Thou art naught, thou art naught, said the Bishop — *I pity thee, for I think thou art a good simple man, and meanest well enough, if thou hadst not had bad School-masters.* Then *Thomas Brook* was called for, who was charged with Sedition, That he had contributed towards maintaining, *Adam Damply*, and that he should say, That what the Priest held up at Mass, was not the Body of Christ: *Brook* denied the charge, and after some debate, was for that present dismissed.

The Sufferings and Martyrdom of Anne Askew.

Anne Askew was apprehended for her Religion, and examined before one *Christopher Darc*, an Inquisitor, who asked her, *If she did not believe the Sacrament of the Altar to be the real Body of Christ?* To this Question she refused to answer: Then he told her, *That she was accused for reading that God dwelt not in Temples made with hands;* whereupon she shewed him the 7 and 17th chapters of the *Acts* for it. Then he asked her how she understood those Texts? she answered, *That she would not cast Pearls before Swine.* Then he charged her for saying, *That she had rather read five Lines in her Bible, than hear a Mass.* She said, *The reason was, because one did greatly edifie her, and the other did not.* And after other Questions askt, he had her before the Mayor of *London*: The Mayor, after some discourse with her, ordered her to be had to Prison; she askt if

if Sureties would not serve turn? he said, *He would take none*; but after some time she was released from that Imprisonment: Not long after she was apprehended again, and carried before the Kings Council, where the Chancellor askt her opinion about the Sacrament? She said, that she believed, that so oft as she received the Bread in remembrance of Christ's Death, she received therewith the Fruits of his most glorious Passion: The Bishop of *Winchester* bid her answer directly: she answered, she would not sing the Lords Song in a strange Land: The Bishop told her, *she was a Parrot*: To which she replied, That she was willing, not only to receive Rebukes from him, but whatsoever should follow besides, and that gladly; after much more debate, she was imprisoned until the next day, and then asked again, *What she said to the Sacrament?* she answered, that she had said what she could say. Then the Bishop of *Winchester* said, *He would speak with her familiarly*; she said, so did *Judas* when he unfriendly betray'd Christ. Then desired the Bishop to speak with her alone, but she refused; he asked her why? she said, That in the Mouth of two or three Witnesses every matter should stand, which was Christ and *Paul's* Doctrine. Then the Chancellor began to examine her again of the Sacrament; she askt him, how long he would halt on both sides? Then he would needs know where she found that? she said, in the Scripture. Then he went his way.—Then the Bishop told her, she would be burnt. She answered, That she had searched all the Scriptures, and could never find that either Christ or his Apostles put any Creature to death; and told them, God would laugh their threatnings to scorn — After much other arguing, wherein she answered them wisely and holily, they dismissed her; a few days after she was taken very sick, and like to dye, in which extreimity they sent her to *Newgate*. A while after she was brought to her Tryal at *Guild Hall*, and required to Recant, or else she was condemned by the Law for an Heretick: She answer'd, she was no Heretick, neither deserv'd Death by the Law of God. Then they asked, *If she would deny the Sacrament to be Christ's Body and Blood?* she said, Yea. They wished her to *shrive her self to a Priest*; at which she smiled, and said, she would confess her faults to God, for she was sure he would hear her with favour. Then they would know of her, *Whether the Bread in the box were God, or no?* She said, God is a Spirit, and will be worshipped in Spirit and Truth. After she was condemned, she wrote a few Lines to the King, to this effect:

"I Anne Askew of good Memory, although God hath given me the Bread
 "of Adversity and the Water of Trowble, yet be it known, that forasmuch as
 "I am by the Law condemned as an evil Doer, here I take Heaven and Earth
 "to Record, that I shall dye in my Innocency; and as I said at first, I say at
 "last,

"last, I utterly abhor and detest all Hereses; and as concerning the Supper of
 "the Lord, I believe so much as Christ hath said therein, which he confirmed with
 "his most blessed Blood; I believe so much as he willed me to follow; for I will
 "not forsake the Commandment of his holy Lips, but look what God hath charged
 "me with his Mouth, that have I shut up in my Heart: And thus briefly I end.

Shortly after she was sent from Newgate to the sign of the Crown, where, she said, one Rich, and the Bishop of London, used all their Power by flattering words, to perswade her from God; but they prevailed not with her: One Nicholas Shaxton counselled her to recant, as he had done; she told him, it had been good for him he had never been born; then Rich sent her to the Tower to be Rackt, where first he and one of the Council examined her, telling of her, *That the King was informed, that if she would, she could name a great number of her Sect*; she answered, that the King was as well deceived in that, as he was in other matters.

The manner of her Racking was thus; She was first let down into the Dungeon, where the Lieutenant of the Tower commanded the Goaler to pinch her with the Rack; which being done, so much as he thought sufficient, then he went about to take her down, but Wristley, the Chancellor, not contented that she was loosed so soon, confessing nothing, but lay still, and did not cry, the Lieutenant commanded to strain her on the Rack again, which because he denyed to do, tendering the weakness of the Woman, the Chancellor threatned him, he would signifie his Disobedience to the King: Then Rich and the Chancellor took pains to Rack her themselves, till she was near dead; first asking, *Whether she was with child?* To whom she answered, you shall not need to spare for that, but do your Wills upon me; and so quietly and patiently praying unto the Lord, she abode their Tyranny, till her Bones and Joynts were almost pluckt asunder: After she was loosed from the Rack, she swooned, but they recovered her again, and she was carried away in a Chair to a house, and laid in a Bed, with weary and painful bones; the Chancellor sent her word, that if she would leave her opinion, she should want for nothing, if she would not, she should be forthwith sent to Newgate, and so be burnt; she sent him word again, that she would rather dye than break her Faith.

The Prayer of Anne Askew before her Death.

"O Lord! I have more Enemies now, than there be Hairs on my Head; yet
 "Lord, let them never overcome me with vain words, but fight thou, Lord, in
 "my Stead; for on thee cast I my care: With all the Spite they can imagine they
 "fall upon me, which am thy poor Creature; yet, Lord, let me not set by them
 "which are against me; for in thee is my whole delight. And Lord, I heartily
 "desire of thee, that thou wilt of thy most merciful Goodness forgive them that
 "Violence which they do, and have done unto me; Open also thou their blind
 "Hearts,

"Hearts, that they may hereafter do that thing in thy sight, which is only acceptable before thee, and to set forth thy Truth aright, without all Phantasie of sinful men: So be it, O Lord, so be it."

The day of her Execution being come, she was brought into *Smithfield* in a Chair, because she could not go on her feet, by means of her great Torments: When she was brought to the Stake, she was tied by the middle with a Chain that held up her Body; and so encompassed with the flames of Fire, as a blessed Sacrifice unto God, she resigned up her Life, in the year 1546. leaving behind her a singular Example of Christian constancy for all men to follow. There was at the same time three others burnt with her in *Smithfield*.

After the death of this Woman, the Popish Clergy consulted together, how they might further proceed to keep the Truth under, and from spreading, and for that end obtained another Proclamation in the Kings Name, for abolishing the Scriptures in English, and all other English Books, that might give any light to the People; which made sore work, and caused Persecution for a time, but it continued not long, by reason of the King's Death, which was shortly after. But before there be a full conclusion of the Transactions in this King's Reign, its necessary a short Account be given of the rise and fall of *Thomas Cromwell*, of whom mention is made before; especially, seeing he was a man so zealous for Reformation both of Church and State.

He was born at *Putney*, his Father being a Smith; in his youthful days, it is said, he had little regard to God and Religion, but travelled beyond Seas, and for a time was there a Souldier; at length getting the New-Testament in English, by often reading it he began to be touched, and something open'd in his Understanding. Coming into *England* again, Cardinal *Woolsey* entertained him in his Service, where, after some years remaining, he was preferred to be Solicitor to the Cardinal. After the fall of Cardinal *Woolsey*, he was by the Master of the Roles preferred to the King (who had then to do against the Pope) as a fit Person to be employed by him; and being brought to the King at his Garden in *Westminster*, where he possessed the King, *That his Authority was abused by the Clergy, and by being sworn to the Pope, they had run themselves into a Præmunire, and that now the King had an opportunity to enrich himself:* To this the King gave ear, and liked well his advice, and admitted him into his Service, and sent him to the Convocation-house amongst the Bishops, where he made a speech to this effect, *That inasmuch as they had sworn to the Pope, contrary to their Fealty due to the King, they had forfeited all their Goods, Chattels, Lands, Possessions, &c. to the King.* This amazed the Bishops at first, but after a little pause they began to shrink, and before they

they could be quit of the *Premunire*, by Act of Parliament, it cost them (to the King) no less than *One Hundred Eighteen Thousand, Eight Hundred and Forty Pounds*. After this, *Cromwell* grew greatly in favour with the King, and was made one of his Privy Council, and Master of the Rolls, and Knight of the Garter, and Earl of *Essex*; and now being come into such Authority, and seeing the Superstition, Blindness, Hypocrisie and Idolatry of the Monks, Fryars and Priests, whose filthy stink did breath up a most pestiferous Fume, as *Matthew Paris* said in the like case of *Rome*: Wherefore *Cromwell*, like a Champion, was raised up to root them up, which while the King favoured, he prosecuted with effect. But when the *Popish Bishops* saw the Popes Power abolished out of *England*, they never gave over using all their utmost Endeavours and politick Contrivances, till they had laid a Plaister to his wounded Head.—— It would be too long to recite what benefit this *Cromwell* by his Prudence and Zeal wrought in a little time for the publick Good, what good Orders he established, what Wickedness and Vices he suppressed, what Corruptions he reformed, what Abuses he brought to light, and *Popish Idolatry* and Images he suppressed (one called, *The Rhod of Grace*) wherein a man stood inclosed with a hundred Wires within the Rood, to make the Image goggle its Eyes, nod its Head, hang the Lip, and move and shake its Jaws, according to the value of the Gift offered; if it were a small piece of Silver, then would he hang a frowning Lip; if it were a piece of Gold, then should his Jaws go merrily: Thus were poor Peoples Souls seduced, and their Pockets pickt by these Idolatrous Forgers, until *Cromwell* caused the said Image to be carried publickly to *Pauls*, where the People tore it to pieces —— He was a man not only zealous for the publick Reformation, but also always ready to help private Persons that were in distress. And though its common amongst men that are raised from low estate to great places and outward Preferment, to forget themselves what they formerly were, and the Persons from whom they received benefits; it was not so with him; for in his Travels beyond Sea, being brought to a low Condition, was relieved by a rich Merchant in *Florence*, and entertained in his House, when he was in great distress; and when he was minded to return to *England*, the Merchant gave him a Horse, Money and Apparel, which *Cromwell* received with great Thankfulness.—— This Merchant not long after (through great losses) fell to decay, and having Money owing him in *England*, came over to see if he could get it, and arriving at *London*, (not thinking of the kindness he had shewed to *Cromwell*) as he was travelling the Streets, *Cromwell*, as he was riding along espied him, and knew him, and alighted, and took notice of him, and of his former kindness, and invited him to Court, who coming there, after he had dined

with him, he had the Merchant into a private Room, and paid him fully for all he had of him at *Florence*, and gave him sufficiently over, as a Recompence for his Kindness, and kept him in his house all the time of his remaining in *England*. This is but one Example of many that might be mentioned to shew this *Cromwell's* gratitude and courtesie.

His care and zeal for settling the Protestant Religion, was that which brought him to his end; and for the better establishing thereof, he devised to effect a Marriage between the King and the Lady *Anne of Cleve*, whose Sister was married to the Duke of *Saxony*, a Protestant Prince; by which Marriage it was supposed, there would be established a perpetual Peace and Amity between this Kingdom and the Protestant Princes of *Germany*, which would much strengthen the Protestant Party against the Tyranny and Oppression of the Pope and his Adherents: But presently after the Marriage, *Stephen Gardner*, who had soon after crept into favour with the King (as is before related) suggested to him some occasions of distaste against the Duke of *Saxony*, and some apprehensions of fear, by reason of that odium which he had pulled upon himself, by rejecting the Pope, and demolishing Abbies and Monasteries, whereby (as he told him) he had made the Pope, the Emperor, the King of *France*, and the King of *Scotland* his Enemies, but especially his own Subjects, who were much distasted with the Innovations in Religion, and that the only way to heal all, was to shew himself sharp and severe against the *New Sectaries*: This occasioned the King to withdraw his favour from *Cromwell*; for being one day in the Council-Chamber, he was suddainly apprehended and committed to the Tower of *London*; at the hearing whereof, many good men were much troubled: The Charge laid against him was, *That he was a supporter of Hereticks, and spreader of their Books; and that he had caused to be translated into English, Books wrote against the Sacrament of the Altar; and that he had spoke words against the King.* But whatever he was accused of, was soon after condemned in the Tower, without coming to his Answer, and was beheaded; his Death the King shortly after bewailed, wishing he had his *Cromwell* alive again; so that it appears it was more the Malice of his Adversary, that stirred up the King against him, than any real cause given him or acted, that might justly occasion his Death.

In the year 1545. one *John Athee* was indicted by the King's Writ for speaking certain words against the Sacrament; *That he would not believe in the thing that the knave Priest made, neither in that which Long's Wife selleth, but only in God which is in Heaven*: And when it was told him, that God through his Word could make it Flesh and Blood, he answered, so he might if he would turn into a *Chickens Leg*.

A Relation of a sudden Fear and Surprizal that fell upon the Doctors and others, at St. Mary's in Oxford, by reason of a mans crying Fire in the Street.

There being a Sermon to be preached in the place aforesaid, at the Recantation of one *Malory*; the Priest had no sooner got into the Pulpit, and *Malory* come forth with his faggot on his Shoulder, accompanied with a great Congregation of People, but one in the street seeing a Chimney on fire, cryed out, *Fire, Fire*, which so alarumed the Doctor and Congregation, that they were all amazed, expecting the House wherein they were had been on fire, and at last they all generally concluded it was on fire, and that the Hereticks had set it on fire, for running with eagerness on heaps to get forth, they raised such a Dust that it seemed like the Smoke of fire, and thrusting many together to get out, they stopt up the doors that few could pass; and thus being afrighted, as if great danger or present Death were at hand, did they crowd one upon another, the Heretick throwing down his faggot, and shifting as well as he could among the rest; the Doctor that was preaching his Recantation, cryed out, *Lord have mercy upon me, this is the Heretick's doings*: Amongst the rest, a Monk, one of the Auditors, fearing the danger, and seeing the way to escape stopt, he got up to a Window, and breaking the Glass thrust himself part thorow, but there stuck and could get no further, neither in nor out; a Boy also endeavouring to escape, got upon the door, and jumping down, jumpt into a Monks Cowle, as it hung at his back, the Monk hearing one in his Cowle, cryed out, *Who is that at my Back?* The Boy cryed, *I am Bertram's Boy*: *Who art thou*, said the Monk? *I am Bertram's Boy, good Master let me go*; and with that the Cowle began to crack, the Monk took him out, and the Boy ran away: Some lost their Clothes in the Throng, and some their Money in this Surprizal and Fright at the Noise of a Fire that did them no hurt.

About this time one *Sir George Blague*, of the King's Privy-Chamber, was falsely accused for speaking against the Mass; whereupon *Wrisly*, the Lord Chancellor sent him to *Newgate*, and the next day he was arraigned and condemned at *Guild Hall*, and within a day or two after should have been burnt in *Smithfield*; but some of the Privy-Chamber making suit to the King on his behalf, the King was much offended that they should come so near him as his Privy-Chamber without his knowledge and consent, sent for the Chancellor, and commanded him presently to draw up his Pardon himself, whereby he was set at liberty: *George Blague* afterwards coming into the King's Presence, the King said to him, *O my Pig!* (for so he used to call him) *Tea*, said he, *if your Majesty had not been better to me than your Bishops were, your Pig had been roasted before this time.*

The Troubles of Queen Catherine Parr, for shewing favour to the Professors of the Truth, and how the Lord made way for her Deliverance.

ABout this time the King coming from *Bullein*, information was given him, that the Queen, *Katherine Parr*, was much given to reading the Scriptures, and entertained divers godly persons in conference about spiritual Matters: At first the King seemed to like well of it, which made her the more bold, sometimes freely to debate with the King about Religion, often beseeching him, *That as he had (to the glory of God and his own Eternal Fame) began a good work in banishing the Popes supremacy, that he would perfect what he had begun, and thorowly to cleanse away the dregs of Popery, whereof much remained yet behind.* The King though he was grown very tassy and froward, yet out of his singular Affection to her, was content to bear with her; for never did Maid more seek to please her Mistress then she did with painful endeavours apply her self, by all virtuous means in all things, to please his Humor. She was a Woman very beautiful, virtuous and of a comely Personage, which greatly delighted the King: But some subtil and malicious Instrument of Satan, fearing what might be the Issue of it, sought by all means to set the King against her; these were the Bishop of *Winchester*, *Wrisly* the Chancellor, and others of the Council and Privy-Chamber, hoping that if they could but take away her, that was such an Encourager of the Professors of the Truth, they might soon destroy the rest.

The King growing sickly and froward, left off his accustomed manner of visiting the Queen, and therefore she took all opportunities to visit him, and did earnestly sollicite him to be Zealous in the Reformation of the Church; *Winchester* being present at one time, and perceiving the King not to be very well pleased with her; when she was gone he maliciously endeavoured to stir up the Kings Indignation against her, possessing the King, *That under his Favour, he with others of the Council, could in a short time disclose such Treason cloaked with the vail of Heresie, that his Majesty should easily perceive how dangerous it was to nourish such a Serpent in his Bosom;* this so stirred up the King that he gave them leave to draw up Articles against her, and thus far they got their end; the next thing was, to suborn Witnesses to betray and accue her, and to find out what Books she had in her Closets that were forbidden by Law, and to search her Closets, and to apprehend the Queen, and send her by Barge to the Tower. The King being made privy to this device by *Winchester* and *Wrisly*, he politickly seemed to approve it, that he might see how far the malice of the Bishop would carry him; and thus the Day, Time and place for the Apprehending the Queen, and some about her was concluded of. The

The King at this time lay at *White-hall*, and by reason of his distemper seldom stirred abroad, and the time approaching for the Apprehension of the Queen, but she suspected nothing of it, and therefore used, after her accustom'd manner, when she came to the King still to deal with him about Religion, as formerly she had done; but one night after she had taken her leave of him, the King imparted the whole design to Dr. *Windy*, enjoining him not to spake of it to any Creature; but by providence these Articles drawn up against her, and designed by the King, fell from the Bosom of one of these Counsellors, and was immediately carried to the Queen, who reading the Articles, and knowing the King's Hand, was surprized with such a sudden Fear, that she made pious Moan and Lamentation. The King hearing that she was in peril of her Life, sent his Physicians to her, and Dr. *Windy* knowing the cause better than the other, began secretly to break with her about the Articles, telling her, that he knew well enough of them, though he stood in danger of his Life by revealing of them, yet to quiet his Conscience he could not but give her warning of them, intreating her some-what to conform her self to the King's Mind, not doubting but that by her humble submission she should find him favourable to her; shortly after the King hearing of her condition, went to her; to him therefore she disclosed her Grief, fearing, as she said, lest he had taken displeasure against her. Whereupon he, like a loving Husband, with sweet and comfortable words somewhat eased her perplexed Mind, so that she began to recover: The King being departed, she caused all her Books, which the Law was against to be conveyed away, and taking a fit season in an Evening, she went to visit the King, who was conferring with some of his Bed-Chamber. When he saw her, he entertained her courteously, and began to commune with her about Religion, seeming desirous to be resolved by the Queen of certain doubts which he proposed to her; she perceiving his drift, with mild and reverend Countenance answered him thus;

Your Majesty knows right well, neither am I ignorant, what weakness attends our Sex, and therefore we are inferiour and subject to Man, our Head, whence all our directions must proceed; God hath made man in his own Likeness, endued him with more excellent Gifts, &c. But he hath made Woman of Man, by whom she is to be governed and directed: seeing therefore that God hath appointed such a Natural Difference, and you being of so excellent Wisdom, and I a poor silly Woman, so much inferiour to you, why should your Majesty propose such difficult Cases to me? yea, when I have said what I can, I must and will refer my self unto your Wisdom, as my Supream Head under God, by whom I must be directed. This that she declared, and other discourse that passed between them at that time, so pleased the King, that he shewed great favour unto her,

her, as heretofore he had done. Her Adversaries knew nothing of this, and therefore were providing for her Apprehension, which was to be next day, at which time they intended to carry her to the Tower; the Day, and almost the Hour being come, the King intending to take the Air, went into the Garden, whither the Queen also went to him, being sent for by him, where the King being merrily disposed with her, on a sudden, in the midst of the mirth in came *Wrisly* the Chancellor, with forty of the Kings Guard at his heels, whom the King sternly beholding, went to him, and upon private conference together, the King called him *Knave*, *Arrant Beast*, and *Fool*, withal commanding him out of his Presence. The King after his departure returned to the Queen, who perceiving him to be much chafed, with sweet words endeavoured to qualify his displeasure, saying, *That though she knew not what might be the cause, he was Offended, but desired him, if it were not banious, that for her sake he would pass it by.* *Ah poor Soul!* said the King, *little dost thou know how ill he deserves this Grace at thy hands; on my word, Sweet Heart, he hath been towards thee an Arrant Knave, and so let him go.*

And thus the Queen through Gods Providence, and the Kings Favour escaped the Hands of her bloody Persecutors, who sought to have destroyed her.

Persecuted in Scotland.

In the year 1534. the Arch-bishop of *Andrews* convented before him *David Stratton* and one *Norman Gowlay*, the first of these having a Fisher-boat that went to Sea, the Bishop of *Murray* demanded Tythe-Fish of him; to whom he answered, That if they would have Tythe of that which his Servants caught in the Sea, they should take it in the Place, where it was caught, and so caused his Servants to throw the tenth Fish into the Sea again. All this while he had nothing in him for Religion; but when hereupon he was summoned to answer for Heresie, it troubled him exceedingly, and then he began to frequent the company of such as were godly, and here appeared a Wonderful change in him; so that, whereas before he despised the Scriptures, now all his delight was in hearing them read to him; and he became a vehement Exhorter of all men to peace and concord, and contempt of the World; he much frequented the company of the *Laird of Dun Ariskin*, whom God in those dayes had marvelously illuminated, and hearing that Text read (for he could not read himself) *He that denyeth me before men, or is ashamed of me in the midst of this wicked Generation, I will deny him before my Father and holy Angels;* at those words, (being suddenly, as one revived) he fell upon his Knees, and stedfastly lifting up his Eyes and Hands, at length he burst out into these words, *O Lord!*

Lord! I have been wicked, and justly mayst thou withdraw thy Grace from me; But, Lord! for thy Mercies sake, let me never deny thee nor thy Truth, for fear of Death or any Corporal Pain. Soon after, Norman and he were brought to Judgment to Holy Rood house, the King himself being present, much means was used to draw this David Stratton to make a Recantation; but he persevered in his constancy, still denying that he had offended, and so they were both condemned to the Fire, and after dinner were both first hanged and then burnt.

Not long after the burning of these two, there was one Thomas Forret a Dean, who used to preach every Sabbath day to his Parishoners the Epistles and Gospels, which was counted a great Novelty in those times; for none used to preach but the Fryars, and therefore they envying him; accused him to the Bishop of Dunkelden for an Heretick, and one that read the Mysteries of the Scriptures to the vulgar People, the Bishop instigated by the complaint of the Fryars call'd the said Thomas Forret before him, to whom he said, *My joy, Dean Thomas, I love you well, and therefore I must give you Counsel how to govern your self;* The Dean thanked him; and then he proceeded, *My joy, Dean Thomas, I am informed that you preach the Epistles and Gospels every Sunday to your People, and that you take not your Dues from them, which is very prejudicial to the Church-men; and that therefore my joy, Dean Thomas, I would have you to take your Dues, or else its too much to preach every Sunday, for by so doing you make the People think, that we should do so also.*

Thomas answered, *My Lord, I presume none of my Parishoners complain for my not taking my Dues; and whereas you say, its too much to preach every Sunday; I think it is too little; and wish that your Lordship would do the like.* — *Nay, nay, Dean Thomas (said the Bishop) let that be, for we are not ordained to preach; and Dean Thomas, go your wayes, and let all these Fancies be; for if you persist herein, you will repent you, when it is too late.* — I trust, said the Dean, my cause is good and just in the presence of God, and therefore I care not what follows thereupon; and so went away, but shortly after he was summoned to appear before the Cardinal, by whom he was condemned and burned for a chief Heretick, and Teacher of Heresie.

But, notwithstanding their bloody Tyranny, the Knowledge of God did Wonderfully encrease in this Country, partly by reading, and partly by brotherly Conference, which in those dangerous dayes were much used, to the Confort of many, which so enraged the Popish Party, that in the year 1538. there were burned in one Fire four Persons.

The year after, Jeremiah Russel and Alexander Kenedy were apprehended and brought before the Bishop, the said Jeremiah being a man of a meek

and quiet Nature; *Alexander* was a young man about eighteen years old, who at first was faint, and would fain have recanted, but when all place of Repentance was denyed him, the Spirit of God began to refresh him, yea, the inward Comfort began to burst forth as well in his Village as in his words, and he cryed in prayer to God, *Oh Eternal God! how Wonderful is thy Love and Mercy, who hast made me to feel Heavenly Comfort, which takest from me that ungodly fear, which before I was oppressed with; now I dese death; do with me what you please, I praise God I am ready.* Then did they rail upon him and *Jeremiah*, who also said unto them, This is your hour and power of darkness; now sit ye as Judges, and we stand wrongfully Accused, and more wrongfully to be Condemned; but the day will come when our Innocency will appear, and ye shall see your own blindness to your Everlasting Confusion: Go forward, and fulfill the measures of your Iniquity. Shortly after they were Condemned to dye, and as they went to Execution *Jeremiah* comforted *Alexander*, saying to him, *Brother, fear not, greater is he that is in us, than he that is in the World; the pain that we are to suffer is short, and shall be light, but our Joy and Consolation shall never have end: Let us therefore strive to enter into our Master and Saviour's Joy, by the same strait Way, which he hath taken before us; Death cannot hurt us, for it is already destroyed by him, for whose sake we now suffer.* And thus they constantly continued stedfast in the Flaming Fire till they finished their Course by Death.

In the year 1543. *George Wischeart* a man of a Courteous, Modest and Temperate Behaviour, fearing God and hating Covetousness, very charitable, and moderate in his Apparel and Diet, and for his Innocency was a man well beloved; he was accused on several Articles by the Bishops, and afterwards Condemned by them as an Heretick to be burnt; when he came to the fire he said, *Father of Heaven, I commend my Spirit into thy holy Hands;* and then turned him to the People, and said these Words, *I beseech you Christian Brethren and Sisters, that you be not offended in the Word of God for the Affliction and Torments which you see already prepared for me; but I Exhort you, that you love the Word of God, and suffer patiently, and with a comfortable heart for the Word's sake, which is your undoubted Salvation and everlasting Comfort. Moreover, I pray you, shew my Brethren and Sisters, which have heard me oft before, that they cease not, nor leave off the Word of God which I taught unto them, after the Grace given to me, for any Persecutions or Troubles in this World, which last not; and shew unto them, that my Doctrine was no Old Wives Fable, after the Constitution made by men; and if I had taught mens Doctrine, I had gotten great thanks of men, but for the Word and true Gospels sake I suffer this day by men, not sorrowfully, but with a glad Heart and Mind; for this cause I was sent, that I should Suffer this Fire*
for

for Christs sake; this grim Fire I fear not, and so I pray you to do, if that any Persecution come unto you for the Word's sake; and fear not them that Kill the Body, and afterwards have no power to Kill the Soul. Then he prayed for them which accused him, saying, I beseech thee, Father of Heaven, to forgive them that have through Ignorance, or an evil Mind, forged Lyes against me; I forgive them with all my heart, and I beseech Christ to forgive them who have Condemned me to death this day ignorantly. So being first Hanged, he was then burnt, many People bewailing his death.

Walter Mille, amongst the rest of the Martyrs of Scotland, his Constancy is not to be pass over with silence, out of whose Ashes Sprung thousands of his Religion in Scotland; many Articles were drawn up against him, for which he had sentence pronounced against him, that he should be delivered to the Temporal Judge, and punished as an Heretick, which was to be burnt. Now when all things were ready for his death, and he conveyed with Armed men to the Fire, Andrew Olifant Judge, that past sentence upon him, bad him Go to the Stake. Nay, said he, except thou pull me up with thy hand, for I am forbidden by the Law of God, to lay hands on myself: then Olifant put him up with his hands, whereupon he went gladly, saying, I will go to the Altar of God, and desired that he might have time to spake to the People, which his Executioner denyed, saying, That he had spoken over-much, and that the Bishops were offended that the matter was so long continued, but some young men that stood by desired him to spake what he pleased; so after he had prayed, he rose up, and standing upon the Coles, said on this wise, Dear Friends, the cause why I suffer this day, is not for any Crime laid to my Charge, but only for the defence of the Faith of Christ Jesus, for which, as the faithful Martyrs have heretofore gladly offered themselves, being assured, after the Death of their Bodies, of Eternal Felicity; so this day I praise God, that he hath called me of his Mercy, among the rest of his Servants, to seal his Truth with my Life; which as I received it of him, so willingly I offer it in his Glory: Therefore as you will escape the eternal death, be no more seduced by the Lyes of Priests, Monks and Bishops, and the rest of the Sect of Antichrist, but depend only upon Jesus Christ, and his Mercy, that you may be delivered from Condemnation.

All that while there was great Mourning and Lamentation of the Multitude; for they perceiving his Patience, Stoutness, Boldness, and Constancy, were not only moved and stirred up, but their hearts also were so inflamed, that he was the last Martyr that died in Scotland for Religion; after his prayer he was hoisted up on the Stake, and being in the Fire, he said, Lord have Mercy on me; pray People while there is time: And so he constantly departed.

Henry the Eighth being dead, Edward the sixth succeeded him at the

Age of nine years; he was a Youth of a meek nature and disposition, much inclined to Clemency and Mercy; yea, so much, that when one *Joan Butcher* being condemned to be burnt for Heresie, all the Council could not move him to set his hand, saying to *Cranmer*, *What! will you send her quick to the Devil in her Error?* Doctor *Cranmer* perswaded him, with much ado at last to put his hand; to whom he said, *He would lay all the charge thereof upon Cranmer, as before the Lord.* But though this King was of so mild a Nature, and a Person inclining to love Religion from a Child; being very Zealous for a further Reformation in the Church, abolishing the Mass, &c. and a Protector being appointed during his Nonage, which was his Uncle, the Duke of *Somerset*, a man also very Zealous for Reformation, and an Encourager of such as profess the Gospel; but in the midst of these meek and gentle times, on the other hand, the *Papish* party, having a great power in the Kingdom used all the means and endeavours to stir up Persecution, and to hinder that good they found the King and his Uncle inclinable to; yet the most of this Kings Reign (which was but short) the Sword was taken out of their hands, so that they had not power to shed much Blood all his Reign; tho' some there were that suffered for Religion, viz. one *Joan*, living in *Kent*, an *English Woman*, and one *George* a *Dutch-man*, and one *Thomas Dobb*, who was apprehended for speaking against the Idolatry of the Mass, and committed to Prison, where he dyed.

Thomas Dobb, a Man fervent and zealous for Religion, and as it is recorded of him, a man so Innocent, that he was like a Dove, without any Gall or Bitterness, and more apt to receive Injury then do wrong to any one: It happened, that as he was passing by *Pauls* in *London*, seeing the Priest at Mass, being at the Elevation as he passed by, the young man filled with godly Zeal, pitying the Ignorance and Idolatry of the People in honouring that so devoutly which the Priest lifted up, was not able to forbear, but opened his Mouth, and turning to the People, exhorted them, testifying against their Idolatry, for which cause he was presently apprehended by the Mayor, and being accused by the Bishop of *Canterbury*, was committed to the Counter in *Breadstreet*, where falling sick, he soon after dyed.

In this Kings time there was also one *John Hume*, a servant to one *Lew-nax*, accused by his Master, of denying the Sacrament of the Altar to be the real Flesh and Blood of Christ: And for saying, *That he would never vail his Bonnet to it, if he burnt therefore:* And for saying, *That if he heard Mass he should be damned.* For these things he was accused of his Master and Mistress, and sent up by them to the Bishop of *Canterbury*, with Letters, desiring that he might be severely punished for the same, but no mention

is made of his Execution, and so that may be past by, and return may be to give a short account of the Reformation in this Kings time, and how far it extended.

Injunctions were set out in his time, *viz.*, that Bibles in *English* should be placed in some convenient place in the Church that the People might read in them when they pleased, and rather be furthered to read them, than hindered by the Priest or Curates. And the Priest or Curates should not at any time haunt Taverns or Ale-houses, neither spend their time idly in unlawful Games, but should give themselves to read and hear the Scriptures read, and every Beneficed-Priest to preach twice a year, and that all Monuments of Idolatry in Churches, and Houses, and Windows should be taken away, and that Homilies should be read every Sunday. He took away and abrogated all Acts made by former Kings for reformation of Hereticks and *Lollards*, and the Act of the six Articles, and all Acts published prohibiting the spreading the Scriptures in *English*. He also sent out a Letter to the Arch-Bishop, signed by the Council, to abolish Images, and that the Altars should be taken down, and a Table set up instead thereof.

Though this may be accounted but a little Reformation to what is since, yet it so troubled the *Papish* Adversaries, that they sought all the wayes and means they could to hinder its further proceeding and growth, and would not be satisfied untill they had found out a way to answer their Wicked purposes. And now the old Adversary of all good put it in the Heads of the *Papish* Party, to charge the Duke of *Somerset* (the Kings Uncle and Protector of his Person, and the Realm) as that he was the occasion of all the Sedition that had happened in the Realm, &c.

And though he was in a high state, yet that could not, nor did not preserve him; and indeed it is a vain thing for man to put Trust or Confidence upon the bricke Pillars of Worldly Prosperity, how high soever it seemeth, considering that where virtue is most perfect, it is there most envied by Wicked men, as in the Example of this Duke appears.

This *Edward Seymour*, Duke of *Somerset* being Protector, had a Brother who was high Admiral of *England*; these two Brethren, so long as they were knit and joyned together in Love and Concord, preserved themselves, the King and whole Common-Wealth, from the Violence and fear of Danger of all their Adversaries: But the old subtil Serpent alwayes envying mans felicity, through Slanderous Tongues sought to sow matter, first of discord between them, then of Suspicion, and last of all of Extream Hatred, insomuch that the Protector suffered his Brother, being accused (whether true or false, the Lord knoweth) to be Condemned, and to lose his Head, whereby it came to pass that not long after he

himself

himself was over-matched by his Adversaries, and overthrown by them, and being cast into the Tower, at last lost his Head also, to the great Lamentation of many good men; and so the fall of one Brother was the ruin of the other; for it was not long after the Admiral was beheaded but that Insurrections began in several parts of the Kindom; but after they were subdued, several of the Lords assembled at *Baynards Castle*, and at the Mayor of *London's House*, and had great Consultations against the Protector, who was then with the King at *Hampton Court*, which the King hearing of, sent the Secretary to them with a Message, to which they made no answer, and not long after published a Proclamation in the City against the Protector, charging him with divers Crimes, as that he should be the chief occasion of all the Sedition that had of late happened in the Kingdom, and that he did what in him lay to cause Variance between the King and the Nobles, and desired the City to aid them; the King also sent the Mayor and City a Letter, requiring aid likewise. This made the Mayor and Citizens in a strait, some being for helping the King, and some on the other side, for helping the Lords, and against the Protector; the Recorder prest the Citizens to assist the Lords against the Protector, who, he said, *had abused the King and the whole Realm*, and prest the common Counsel for an Answer, and that they would declare what they would do; but they were silent in the matter until one *George Stadlow* stood up and told them, *It is good to consider of things past, to avoid dangers in things to come*, and then related to them, what inconveniencies and damage befell the Citizens in assisting the Barons in their Wars against King *Henry the third*: In conclusion, the Lords hearing what past in the City, assembled in the Star Chamber next day, and sent a Messenger to the King to *Windsor*, who so ordered his matter with the King, that the Protector was apprehended, and shortly after was lad to the Tower in *London*, and there charged with several Articles, and a terrible Proclamation put out against him; but through the Kings Love and labouring in his behalf, he was shortly after let out of the Tower, and the Proclamation called in again; after which trouble he continued two years at Liberty, though not restored to his former Office.

But after this respite, he was again apprehended and committed to the Tower, from whence he was in a short time after convey'd through the City (with the Tower-Ax carried before him) to *Westminster*, and there tryed by the Peers, where in a quiet, patient and suffering Spirit, he modestly behaved himself, shewing himself an example of Meekness, yea, wisely replying to the Articles, objected against him, and was at last cleared of the Treason laid to his charge, which the People understanding, were greatly rejoiced at; but his Adversaries quickly found out another

Snare;

Snare; for they charged him with Felony, for intending and purposing the death of the Earl of *Northumberland*, which was by them adjudged Felony according to a Law, wherein it was enacted, *That it should be Felony for any Subject to seek or procure the death of any privy Councillor*; and being condemned, he was again conveyed to the Tower, and shortly after from thence was had to the place of Execution, where neither his Voice nor Countenance changed; but after his usual manner he spake to the People to this effect, *Dearly beloved Friends, I am brought hither to suffer death, though I never offended the King neither in Word nor Deed, and have been alwayes as faithful and true to this Realm as any man hath been*: And after other words, he said, *Moreover, dearly beloved Friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which so long as I was in Authority I always diligently furthered to my power, neither do I repent me of my doings, but rejoyce therein, seeing the state of Christian Religion cometh nearer to the order of the Primitive Church, which thing I esteem as a great benefit given of God both unto you and me, most heartily exhorting you all, that this which is most purely set forth unto you, you will with the like thankfulness imbrace and accept of, and shew forth the same in your living, which thing if you do not, without doubt greater mischief and Calamity will follow*. And after other good Exhortations to the people he kneeled down, without shewing any token of Trouble or Fear, but like a meek Lamb received the Stroke of Death.

As touching his disposition and Conversation whilst alive (as it is written of him) it could not be sufficiently commended according to his worth, being a man of so meek and gentle a nature, as is rare to be found in so high an estate, he was alwayes ready to give ear to the complaints of the Poor, and very attentive unto the Affairs of the Common Wealth; he was a man ignorant of all Craft and Deceit, and as void of Pride and Ambition, as he was from doing injury, being indeed void of both; he was of a gentle Disposition, more apt and ready to be deceived, then to deceive; and last of all, he was a man Zealous for Religion, and the Truth, so far as it appeared, and was broken forth in that day; and in all likelihood he had been a good Instrument in the work of Reformation, had not this difference between the Lords and him happened, which put a period to his daye; for so long as they agreed, and that there was Concord among them, the two great persecuting Bishops (*Winchester* and *Bonner*) were kept under, and their power was but little, which afterwards upon seeing the great division among the Nobles they then again began to have hopes they should have another Day and Time further to execute their persecuting power, which soon after they had, for the next year after the death of the Duke of *Somerset* the King dyed, and *Q. Mary* reigned next; and of the bloody work that was made in her Reign a relation whereof here follows.

Persecutions.

Persecutions in the Reign of Queen Mary, beginning Anno 1553.

After the Death of *Edward* the sixth, *Q. Mary* succeeded; and after she was settled in her Throne, a Sinod was assembled for consulting about matters of Religion, and the point, especially of the *real Presence in the Sacrament*, after a long Disputation, where Reason and Scriptures were not so much weighed as Voices numbr'd, the Papal side carried it, and thereupon was that Religion again restored, and the Mass commanded in all Churches to be celebrated after the antient manner.

And shortly after, *Cardinal Pole*, an *English* man, that had fled to *Rome* for Succour in the former time, was sent for over again to *England* by the Queen, who was no sooner come, but the Attaindor upon Record against him, was by Act of Parliament taken off, and he restored; and a few dayes after, coming before the Queen, and both Houses of Parliament assembled; the Bishop of *Winchester*, who was Chancellor, made a short speech to them, signifying the presence of the Cardinal, and that he was sent from the Pope, as his Legate, for their good and benefit: Then the Cardinal stood up, and made a long Oration, thanking them for restoring him, whereby he was made a Member of their Society; Exhorting them to return into the Bosom of the Church, for which end he was come, not to Condemn, but to Reconcile, not to compell, but to call and require; and for their first work of Reconcilement, required them to repeal and abrogate all such Laws as had formerly been made in derogation of the Catholick Religion.

After which Speech, the Parliament going together, drew up a Supplication, which within two dayes after, they presented to the King and Queen, wherein they shewed themselves to be very penitent for their former Errors, and humbly desired them to interceed to the Cardinal, and the See Apostolick, that they might be pardoned of all they had done amiss, and be received into the Bosom of the Church, being themselves most ready to abrogate all Laws prejudicial to the See of *Rome*.

This Supplication being delivered to the Cardinal, he then gave them Absolution in these words, *We, (by the Apostolick Authority, given unto us by the most holy Lord Pope Julius the third, Christs Vice-gerent on Earth) do absolve, and deliver you, and every of you, with the whole Realm and Dominions thereof from all Heresie and Schism, and from all Judgments, Censures and Pains, for that cause incurred; and also we do restore you again to the unity of our Mother the holy Church.* The report hereof coming to *Rome*, was cause that a solemn Procession was made for Joy of the Conversion of *England* to the Church of *Rome*.

And now all Bishops which had been deprived in the time of *Edward* the sixth, were restored to their Bishopricks, and the new removed, and all that would not turn and forsake their Religion were turned out of their Livings; and *Stephen Gardner* and *Bonner* became again to be had in favour, and were restored to their former places, and several old Laws again revived by Act of Parliament for the tryal of Heresie, and Commissions and Inquisitors were sent abroad into all parts of the Realm; whereupon many were apprehended and brought to *London*, and there Imprisoned, and afterwards most of them burnt to death, or else through cruel usage died in Prison, and buried in *Dunghills* in the Fields, to the Number of near three Hundred Persons, Men and Women, in the short Reign of this Queen.

And now *Bonner* being re-invested into his Bishoprick, he sends forth Injunctions, that six in every Parish (upon their Oaths) should present before him such as would not conform; and soon after, about threescore Inhabitants of the City of *London* were apprehended and imprisoned, for dispersing and selling certain Books, sent over into *England* out of *Germany*, and other Countries.

About this time, the People going a Procession in *Smithfield*, and the Priest being under the Canopy with the Box, according to the usual Custom, one *John Street*, a Joyner in *Coleman-Street*, going by in haste about his business, by chance went under the Canopy by the Priest, at which the Priest was so surprized, and overcome with fear, that he let the *Pix* fall down; the People being amazed, presently apprehended the poor man, and committed he was to the *Compter*; and the Priest accused him to the Council, as if he came to slay him; from the *Compter*, he was removed to *Newgate*, where he was cast into the Dungeon, and there chained to a Post, and so miserably used that he lost his Sences, and then they sent him to *Bedlam*.

These were but the beginnings of *Bonner's* Cruelty in this Queens time; the next thing he did, was, he put out a Mandate to the Curates within his Diocess, requiring them to abrogate and blot out all Scripture Texts wrote upon the Church Walls in *Edward* the sixths time; which he said was opening a Window to all Vice; and commanded that comely Roods should be again set up in all Churches. The same Injunction for setting up Roods was published in other Diocesses at this time; for at *Cockham* in *Lancashire*, the Parishoners and Wardens had agreed with a Carver to make them a Rood, and to set it up in their Church, at a certain price which the Carver did; but the Rood being made of an ugly grim Countenance they disliked it, and refused to pay the Workman that made it; whereupon by Warrant he brought them before the

Mayor of *Lancaster*, who was a favourer of the *Protestants*, and a man against Images; when they came before the Mayor, he ask them, *Why they did not pay the man, according to their Agreement?* they replied, they did not like the grime of its Village; saying, they had a man formerly with a handsome Face, and would have had such a nother now. Well, said the Mayor, *though you like not the Rood, the Poor-mans Labour has been never the less, and its pity he should lose; but I tell you what you shall do, pay him the Money you promised, and if it will not serve you for a God, you may make a Devil on't*; at which they laughed, and so departed.

About this time, thirty Men and Women were taken at a Religious Assembly, in *Bow yard* in *Cheapside*, and Committed to Prison; their Preacher, one *Rose*, was had before the Bishop of *Winchester*, *S. Gardner*, and by him Committed to the Tower.

Also, *Cranmer*, *Ridley* and *Latimer*, three Bishops, were sent to the Tower, and from thence conveyed to *Oxford*; there to Dispute points of Religion, but especially of the Eucharist; the *Oxford* men were *Cole*, *Chadsey*, *Pye*, *Harpfield*, *Smith*, and *Weston* Prosecutor; the *Cambridge* men were, *Young*, *Seaton*, *Watson*, *Fecknam*, *Atkinson* and *Sidwick*; the matter was so carried by these twelve men, that it went against the Prisoners; and after the Disputation was ended, the Prisoners were brought again upon the Stage, and demanded, *whether they would persist in their Opinion, or Recant?* They concluding to persist, were all three adjudged Hereticks, and Condemned to the Fire; but their Execution was not till a year or two after.

In the mean time we have an account of *John Rogers*, who was the first Martyr in this Queens time; he was burnt in *London*, after a long and sore suffering by Imprisonment. Soon after him was burnt *Laurence Saunders*, who was by order kept straitly in Prison, and none suffered to visit him; in his Examination the Chancellor threatening him that he should not live many days, *Saunders* said, Wellcome shall the Will of God be, either Life or Death, for I have learned to die; but I exhort you to beware of shedding Innocent blood, *Truly it will Cry*. Being condemned, as the Officers were leading him away, he exhorted the People to Repentance, warning them to despise *Antichrist*, *Sin*, *Death*, and the *Devil*, that they might receive blessing and favour from the Lord; then was he carried down to *Coventry* to be burnt, where he was put into the common Goal, where he slept little, but spent the Night in Prayer, and instructing others, and the next day was burnt; during the time of his Imprisonment, he wrote several good Epistles, to comfort and strengthen such as were under the like Suffering with him: I shall only insert the Substance of one to his Wife, by which the Reader may perceive the Seriousness

Seriousness and Zeal stirred up in him against his Adversaries; he likewise forbade his Wife to seek any way for his delivery.

Lawrence Saunders *his Letter to his Wife.*

'Grace, Mercy and Peace in Christ our Lord. Entirely beloved Wife, even as unto mine own Soul and Body, so do I daily in my Prayer wish unto you, daily remembring you: And I do not doubt, dear Wife, but that both I and you, as we be written in the Book of Life, so we shall together enjoy the same Everlastingly, through the Grace and Mercy of God, our dear Father, in his Son Christ; and for this present life, let us wholly appoint our selves to the Will of our God, to glorifie him either by Life or by Death; the Lord make us worthy to Honour him either way, as pleaseth him. I am cheertul, I thank God in Christ, in whom, and through whom, I know I shall be able to fight a good fight, and finish a good Course, and then receive the Crown which is laid up in store for me, and all the true Souldiers of Christ; wherefore, Wife, let us in the Name of our God, fight to overcome the Flesh, the Devil, and the World; what Weapons are used in this fight, look in the sixth Chapter of the *Ephesians*; and pray, &c. I would that you make no suit for me in any wise; thank you know whom, for her most sweet and comfortable putting me in Remembrance of my Journey, whither I am passing, I have too few such Friends to further me in that Journey, which is indeed the greatest friendship. The blessing of God be with you all, Amen. A Prisoner in the Lord, Lawrence Saunders.

Shortly after were burnt for Religion, John Hooper, and one Rowland Taylor, the one at Gloucester, and the other at Hadley: The time of Rowland Taylor's Execution drawing nigh, his Wife and Son coming to see him, and one John Hull, that had been his Servant; after he had supped, he turned to his Son, saying, Thomas, my dear Son, God Almighty bless thee, see that thou fear God always, and flee from Sin, and wicked living; be Virtuous, and apply thy self to thy Book; and in any wise see thou be obedient to thy Mother, Love her, Serve her, and be ruled by her in thy Youth, and follow her good Counsel in all things: Beware of lewd Company, of Young men that fear not God but follow their lewd lusts; flee from Whoredom, and hate all filthy living; and when thy Mother is old, forsake her not, but provide for her to thy power, and see that she lack nothing; then will God bless thee, and give thee long Life upon Earth, and Prosperity. To his Wife, he said, My dear Wife, continue steadfast in the fear and Love of God; keep your self undefiled from Popish Idolatries and Superstitions: I have been unto you a faithful Yoke-fellow, and so have you been to me, for which I doubt not, dear Wife, but God

will reward you: Now the time is come that I shall be taken from you; *The Lord gave you unto me, and the Lord will take me from you; Blessed be the Name of the Lord;* I believe they are blessed which dye in the Lord; *The Lord is my Light, and my Salvation, whom then shall I fear? God is he that justifieth, who is he that can condemn? In thee; O Lord, I have trusted, let me never be confounded.* On the next day by two of the Clock in the Morning, he was taken out of the Compter by Officers, and had to Chelmsford, and there was he delivered to the Sheriff of Suffolk, who was commanded to see him burnt.

About this time, one Sir James Hailes, one of Justices of Common-Pleas, at an Assizes in Kent, giving charge upon the Statutes of Henry the Eighth, and Edward the Sixth, in derogation of the primacy of Rome; when he was before the Chancellor in Westminster Hall, being there among other Judges to take his Oath, the Chancellor said:

Chancellor, I am informed you have Indicted certain Priests in Kent for saying Mass.

Hailes, I Indicted none, but certain Indictments of that Nature were brought before me at the Assizes in Kent, and I did according to Law therein, and according to Conscience; and if it were to do again I could do no less then I did.

Chancellor, Your Conscience is known well enough.

Hailes, You may do well to search your own Conscience; for mine is better known to my self than to you.

This and other talk at that time so displeased the Bishop, that not many dayes after this discourse in Westminster Hall, Judge Hailes, was by the Commandment of the Bishop, committed to the Kings-Bench, where he remained some time, and then was committed to the Compter in Bread-Street, and from thence carried to the Fleet; being in the Fleet, some endeavoured to perswade him to Compliance; how far he yielded to those Perswasions and Assaults of the Enemy, it was not known; but shortly after he fell into a great horror and terrour in his Conscience, and in the anguish of his Spirit stabbed himself with his Pen-Knife, and so thought to end his misery, but through providence he was disappointed of destroying himself at that time: But this Action being noised abroad, as it was occasion of great Sorrow and Trouble to many that had a great Esteem of him, being reputed so worthy a Judge, and so just a man, so it also opened the Mouth of his Adversary, the Bishop, who openly in the Star-Chamber Blasphemed against such as profest the Truth, calling the Doctrine of the Gospel, the Doctrine of Desperation: But it was not long before the Judge was set at Liberty, but he had not been long at home, (but his trouble encreasing upon him) he watch'd an opportunity, and drowned himself in a shallow Water neer his House.

Now,

Now *Stephen Gardner*, Bishop of *Winchester*, having got the Law, and outward Sword on his side, he thought to Rule as he pleased; and having taken off (either by Imprisonment or Death) most of the principal Preachers, of those he counted Sectaries, he concluded the rest would be thereby terrified, and kept under; but his Expectations herein were frustrated; For within few weeks after the Apprehension and Execution of the aforesaid Persons, there were six more raised up to testify against the *Papish* Idolatry, then established by a Law; their names were *William Piggot*, a Butcher; *Stephen Knight*, a Barber; *Thomas Tomkins*, a Weaver; *Thomas Hawkes*, *John Lawrence*, and *William Hunter*; these Persons being brought before *B. Gardner*, he was so concerned to see his former devices so little effect the end he intended, that he refused to Act any more against them; but being wholly discouraged, turned them over to *Bonner*, Bishop of *London*, who Prosecuted all that were brought before him to the utmost of his power, not sparing to act his cruelty (as from time to time he had an opportunity) to the uttermost.

Upon the 8th day of *February* 1555. the aforesaid six persons were brought before *Bonner*, at the Consistory at *Pauls*, where the next day he past Sentence of Death upon them, shewing himself a rash and cruel Judge, to pass Sentence so suddainly upon so many Innocent mens Lives; but he gave them a little time before they were put to death, which was till the Moneth following: The most remarkable Passages at their Tryals and Examinations, are briefly related as followeth.

Thomas Tomkins a Weaver, dwelling in *Shoredith*, a man accounted by such as were acquainted with him, Zealous and Godly, much given to Prayer; during the time of his Imprisonment, which was half a year, Bishop *Bonner* beat him sorely about the Face, and pluckt him by the Beard (it being long) and caused it to be shaved off; but though the rage of the Bishop was great, the constancy and patience of the poor man was as great; for he was not moved at his cruelty; The Bishop seeing the course he had taken would no wayes prevail, he fell from Beating to Burning; for having a great Candle burning in his Hall at *Fulham*, he took *Tomkins* by the Fingers ends holding his hand over the flame of the Candle, to make him Recant, but with Patience he bore this cruelty also, until Doctor *Harpfield*, standing by, moved with pitty, told *Bonner* he had tryed him enough, and then *Bonner* let his Fingers go.

The last time *Thomas Tomkins* appeared before *Bonner*, there were several other Bishops present, one of which earnestly exhorted him to leave off his Opinions; to whom he answered, I was born and brought up in Ignorance until of late years, and now I know the Truth, I shall continue in the same until Death; which *Bonner* hearing, thought it time to pass

pass Sentence upon him; and as he had begun to burn his Hand, so sentenced his Body to be burnt, delivering him to the Sheriff of London, who carried him to Newgate, where he remained until the 16th day of March, and then sealed his Faith in the Flames.

The 26th day of the aforesaid Moneth, followed the Martyrdom of another of these six persons viz. *William Hunter*, a Zealous Young man for Religion, who was about the Age of nineteen years when he suffered; he was born of godly Parents, by whom he was not only instructed in godliness, but also confirmed by them until Death. *William Hunter*, being an Apprentice in *Coleman-Street* in London, with one *Thomas Taylor*, a Silk-weaver; the beginning of his trouble was, for refusing to hear Mass, and to receive their Eucharist, for which the Priest of the Parish threatened to have him before the Bishop; his Master fearing lest he should come to suffer, by reason of *William's* not conforming, desired him to depart from him, whereupon *William* went home to his Father, to *Burntwood* in *Essex*, where after he had remained a little time, he happened to go into the Chappel of *Burntwood*, and finding a Bible lying upon a Desk, he read therein; one *Atwell*, a Sumner coming in, reproved him, saying, *Wherefore meddest thou with the Bible?* — *Hunter* answered, I read in it for my comfort. — *Atwell* replied, *It was never a good World since the Bible came abroad in England.* — *Hunter*, say not so, it liketh me well, and I pray God we may have the Bible amongst us continually.

Atwell, I perceive you are one of them that mistake the Queens Laws, and therefore you came from London; but you must turn another Leaf, or else you will Broyl for it; and in a fury saying, he would fetch one that should talk with him, went to an Ale house hard by, and fetch'd out the Vicar of *Soutwell*, who coming into the Chappel, and hearing *William* read, said, *Sumner*, who gave thee leave to read in the Bible?

William answered, I read for my Comfort, and shall read while I live; and told the Vicar, He ought rather to encourage, then discourage people in reading the Scriptures.

Vicar, *Doth this become thee, to tell me what I have to do, thou Heretick?*

W. Hunter, I am no Heretick.

Vicar, *What sayst thou to the bl ss'd Sacrament of the Alter? believest thou in it? and that the Bread and Wine is transubstantiated into the very Body and Blood of Christ?* — *Hunter*, I learn no such thing in the Scriptures as you speak of; you understand Christs words much like the carnal Cappernates, who thought that Christ would have given them his flesh to feed upon, which opinion Christ corrected, when he said, *The words which I speak unto you are spirit and life.* — Vicar, *I have found you our now; I see thou art an Heretick indeed, and that thou dost not believe in the Sacrament of the*

the Altar.——*Hunter*, Whereas you doubt my Belief, I would it were tryed whether you or I would stand fastest in our Faith. ——*Vicar*, *Thou Heretick! wouldst thou have it so tryed?* ——*Hunter*, In that way which you call Heresie, do I serve the Lord my God; I would you and I were even now tyed fast to a stake, to prove which of us would stand firmest in our Faith. ——*Vicar*, *It shall not be so tryed.* ——*Hunter*, I think so; for if it might, I know who would soonest Recant; I durst set my foot against yours, even to the Death. *That we shall see*, quoth the Vicar, and so departed, threatening *William* to complain of him; and according to his words, he instigated one Justice *Brown* against *William*, who shortly after sent for a Constable, and for *William's* Father to come to him; *William* being gone from home, the Justice threatened his Father, he would make him tell where he was, or else he would send him to prison: The old man said, Would you have me seek my Son to be burned? *If thou bring him to me*, said the Justice, *I will deal well enough for that matter*; and with flatterings and threatnings perswaded him to seek his son out. When the old man had found his Son, he told him what the Justice said; *William* said to his Father, *I will go home with you, and save you harmless, whatever comes on it.* As soon as he came home, he was apprehended by the Constable, and put in the Stocks, and the next day was laid before Justice *Brown*, who said, *Ah Sarrab! are you come? I hear say you are a Scripture-man, what say you to these words, where Christ saith, The Bread is my Body?* ——*W. Hunter*, The Scripture saith, that Christ took Bread, but not that he changed it into another substance, but gave that which he took, and brake that which he gave, which was Bread, as is evident by the Text, else he should have had two Bodies. At which the Justice began to be angry, and called him naughty Boy, saying, *Doth not Christ call the Bread his Body plainly, and thou wilt not believe that the Bread is his Body after Consecration, thou goest about to make Christ a Liar.* ——*Hunter*, We ought earnestly to search what the Mind of Christ is in that holy institution, wherein he commendeth unto us the remembrance of his Death, Passion, Resurrection and Coming again, saying, *This do in remembrance of me.*; And tho' Christ calls the Bread his Body, so he did also say, that he is a *Vine*, a *Door*, &c. yet is not his Body turned into *Bread*, no more than he is turned into a *Door* or *Vine*; wherefore Christ called his Bread his Body by a Figure.

At these words the Justice was enraged, calling him Villian, and the next day sent him, and a letter, by an Officer to *Bonner*, Bp. of *London*; when he came before the Bishop, at first the Bp. began to flatter him, telling him, *He should have no harm for any thing he had done or said, if he would be rul'd by him*: Saying further, *It may be thou mayst be ashamed to bear a Faggot and recant openly of what thou hast said; but if thou wilt recant thy Sayings, I*
promise

promise thee, what thou speakest between me and thee, shall go no further, and thou shalt go home again without any hurt, so that thou wilt go to Church and continue a good Catholick. — Hunter, I will not do so for all the World. Bishop, If you will not do so, I will make you sure enough, I warrant you. — Hunter, You can do no more than God will permit you. — Bp. Wilt thou not recant indeed, by no means? — Hunter, No, never while I live.

Then the Bishop commanded his men to put him in the Stocks, in his Gate-house, where he sat two days and two nights, only with a crust of brown Bread, and a cup of Water; at the two days end the Bishop came to him, and finding the cup of Water and crust of Bread still by him upon the Stocks, he said to his men, *Take him out of the Stocks, and let him breakfast with you*; whereupon they took him out of the Stocks, but would not suffer him to eat with them, but called him *Heresick*. He told them, he was as unwilling to be in their company, as they were to be in his. After breakfast the Bishop sent for him, and askt, *Whether he would recant?* He answered, No, he would never recant that which he had confessed before men, concerning his Faith in Christ. Then the Bishop sent him to Prison, and commanded the Keeper to lay Irons upon him, as many as he could bear; and askt William how old he was? He told him, he was 19 years old. — Well, said the Bp. *you will be burnt e'er you are twenty years old, if you do not recant.* — William said, God strengthen me in his Truth, and so he parted from the Bp. He continued in Prison three quarters of a year, in which time he had been before the Bishop five times, besides the time when he and five more were condemned in the Consistory in Pauls, which was on the 9th of February, 1555. Before the sentence was past, the Bp. askt him if he would Recant? but finding him to stand firm in his Faith, said, *I have always found thee at this point, I see no hope of reclaiming thee to the Catholick Faith, but thou wilt continue a corrupt Member*; And then pronounced Sentence upon him, how that he should go from that place to Newgate for a time, and from thence to Burntwood, where (said he) thou shalt be burnt. After he had condemned therest, he called for W. Hunter again, and would have perswaded him to Recant, saying, *If thou wilt Recant, I will make thee a Free-man of the City, and I will give thee 40 l. to set up thy Trade, or I will make thee Steward of my House*. — William reply'd, I thank you for your great Offers, if you cannot perswade my Conscience with Scriptures, I cannot find in my heart to turn from God for the love of the World; for I count all things worldly, but loss and dung, in respect of the love of Christ. — Then said the Bp. *If thou dyest in this Mind thou art damned forever.* — W. Hunter, God judgeth righteously, and justifieth them whom man condemneth unjustly. Then the Bishop departed, and William and the rest were sent to Newgate, where they remained about a Moneth,

Moneth, and then *William* was carried down to *Burntwood*, where his Father and Mother coming to him, heartily desired of the Lord, that he might continue to the end in that good way which he had begun, counting themselves happy that they had a Child that could lose his life for Christ's sake. Many People resorted to the Inn to see him, whom he exhorted to leave the Abomination of Popish Superstition and Idolatry. At his Execution he desired the People to pray for him; but Justice *Brown*, that first apprehended him, standing by, said, *I will pray no more for thee than I would for a Dog.*—Now, said *William*, you have what you sought for, I pray God it be not laid to your charge at the last day, I forgive you. *Brown* said, *I ask no forgiveness of thee.*—*William*, If God forgive you not, I shall require my Blood at your hands. The Fire being kindled, *William* said, I am not afraid, and lifting up his hands, said, *Lord receive my Spirit*; and so sealed his Testimony with his Blood, to the praise of God.——Justice *Brown* commanded an Officer to take *Robert Hunter*, *William's* brother, and put him in the Stocks, until he came back from the burning of *Higbed* at *Hornden* on the Hill; on the same day, after he was taken out of the Stocks, and brought before the Justice, he askt him, *If he would do as his Brother had done?* *Rob. Hunter* answered, *If I do as my brother hath done, I shall have as he hath had: Thou mayst be sure of that* (said the Justice.) But after some further Examination, he bid him go home.

The next that suffered, were *Higbed* and *Canston*, both of *Essex*, two men so fervent for Religion, that in these blind and idolatrous times could not lie long hid in obscurity, but were constrained to bear their Testimony, tho' it were by Death. *Bonner* perceiving these men were of Repute in their Country, was so much the more concerned to bring them off their Profession, that he went down to *Colchester* himself, to seek to reclaim them; sometimes using fair Promises and flattering Enticements, other times threatening them with high words to terrifie them; in fine, seeing them both constant and unmoveable in their zeal for their Religion, he caused them, and some others at the same time, and for the same cause apprehended in that Country, to be brought up to *London*, where they were committed close Prisoners, and first privately examined, and urged by all means to forsake their Opinions: But when the Bishop and his Chapline could work no alteration, he caused them to be brought to open Examination at the Consistory at *Pauls*, the 17th of *February* 1555. where being further pressed to recant of the Errors they said they held, and return to the unity of the Church; which they still refusing, a great List of Articles were delivered them, and their Answers thereunto the next day required. Next Appearance and Tryal their Answers were read, and *Canston* being first called, was exhorted again to be conformable to

the unity of the Church, into which (they said) they were ready to receive him: he replied, You lay Gins and Snares to catch us, but mark, what measure you mete shall be measured to you again. Then *Higbed* was called, to whom the like Perswasions were used, but to as little purpose as the other; for he told them, he had been sixteen years in that Mind he was then in, and should not alter now. — At their last appearance the Prisoners declared, (calling God to record) that their persisting in that *steadfastness*, was not in *willfulness*, as some might judge, but for *Conscience* sake; for, said they, *We sought the Lord that we might do nothing contrary to his blessed Word; and in that he hath shewed his Power in our weakness, we cannot but praise him, unto whom we give Thanks through Jesus Christ our Lord.*

When they had thus spoken, the Bishop began to pronounce the sentence against *Canston*, who said it was a rash Judgment, without Love and Mercy. Then was Sentence also pronounced against *Higbed*, and both delivered to the Sheriff, who sent them to *Newgate*, where they remained fourteen days, continually praising God, not so much concerned at their Afflictions as rejoiced in their Consolations, praying, and earnestly desiring they might persevere to the end, to the praise of the eternal God, and comfort of the Brethren. The fourteen days being expired, they were by four a Clock in the Morning led from *Newgate* to *Algate*, and there delivered to the Sheriff of *Essex*, who conveyed them to the places where they were executed, *viz.* *Higbed* to *Hornden* on the hill, and *Tho. Canston* to *Rayly*, where they both with great constancy finished their Testimonies in the Fire, greatly rejoicing and giving the glory to God.

Next that suffered were *W. Pyget*, *Stephen Knight* and *John Lawrence*; At their Examinations it was demanded of them, to declare their Opinion concerning the Sacrament of the Altar? to which they answered to this effect, That in the Sacrament of the Altar, under the Forms of Bread and Wine, there is not the substance of the body and blood of Christ. This Answer being given, the Bishop caused Articles to be read against them, to which they answered. At their second appearance he prest them to Recant, which they refused, saying, *They should stick to their Faith.* Wherefore, the third time being brought before him, he past Sentence upon them, and committed them to the custody of the Sheriffs of *London*, who sent them to *Newgate*, where they remained in much joy and comfort, and at last were had down to *Essex*, and there burnt: When *Steph. Knight* came to the Stake, which was at *Maulden*, he kneeled down and prayed, some sentences of which Prayer are as followeth, *O Lord Jesus Christ! for whose Love I leave willingly this Life, and desire rather the bitter Death of the Cross, with the loss of all Earthly things, than to abide the Blasphemy of thy most holy Name, or to obey men in breaking thy holy Commandment: Thou seest, O Lord,*
that

that where I might live in worldly Wealth to worship a false God, and honour thine Enemy, I chuse rather the Torment of the Body, and the loss of this Life, and have counted all things but vile dust and dung that I might win thee; which Death is dearer unto me than thousands of Gold and Silver; such Love, O Lord, hast thou laid up in my Breast, that I hunger for thee, as the Deer that is wounded desireth the Soil; send thy holy Comforter, O Lord, to aid, comfort and strengthen this weak piece of Earth, which is empty of all strength, of it self; Thou rememberest, O Lord, that I am but Dust; therefore as thou of thy Love hast bidden me to this Banquet, and accounted me worthy to drink of thine own Cup amongst thine Elect, even so give me strength, O Lord, that so through the Strength of thy holy Spirit, I may pass through the Rage of this Fire, into thy Bosom (according to thy Promise) and for this Mortal receive an Immortal, and for this Corruptible put on Incorruption: Accept this burnt Sacrifice and Offering, O Lord, not for the Sacrifice, but for thy Son's sake, for whose Testimony I offer this Free-will-Offering, and with my Soul, into thy hands, O Lord, I commend my Spirit, Amen.

The next day John Lawrance was brought to Colchester, and being not able to go, his Legs being so worn in Prison with heavy Irons, and his Body weak, he was carried in a Chair to the Fire, and burnt sitting.

After these, suffered two Persons in Wailes, viz. Robert Farrar in Carmarthen (Bishop of St. David's) and one Rawlins White, a Fisher-man, burnt at Cardiff: This Rawlins, for the love that was in him to the Truth, and delight he took in hearing the Scriptures read, trained up his Son at School, on purpose to read to him, because he could not read himself; and by often hearing the Scriptures read, having a good Memory, he so retained them, that he at last became an Instructor and Teacher to People, and travelled from place to place, with his little Boy with him, visiting such where he saw any hopes of receiving the Truth; having thus continued for five years, in Edward the 6th's time he became a noted Preacher, until by the Bishop of Landiff he was committed Prisoner to Chepstow, and from thence was removed to Cardiff-Castle, where he continu'd a Prisoner a whole year, which tended to the ruin of his poor Wife and Children in this World; yet he, as a man unconcern'd at the loss of the World, continued exhorting and speaking to such as came to visit him, declaring the Way of Salvation to them, according to the best of his Understanding, admonishing them to beware of false Prophets, that come to them in Sheeps Clothing. — At his Examination the Bishop told him, That they had taken pains to reduce him from his Opinions, but seeing he continued still obstinate and willful, he must condemn him as an Heretick; But (said the Bishop to the People) before we proceed any further, let us pray that God may turn his heart. After Prayer the Bishop askt him, how it was with him, and whether he would

Recant? He answered, *Rawlins* you left me, and *Rawlins* you shall find me. Thereupon he was carried again to *Cardiff*, and ordered to be put in the Town-Prison, a very dark loathsome bad place, where he continued about three weeks before he suffered, in which time the Enmity of his Persecutors was such, that they would have burnt him before the Writ *de Hereticis Comburendis* came from *London*, had not the Recorder of the Town stopt them, telling them, if they should so do they were liable to be called in Question. When the Writ came, as they had him to Execution, his Wife and Children met him by the way, with great Weeping and Lamentation; at the sudden sight whereof his Heart was so pierced, that the Tears trickled down his face, yet on he went cheerfully to the Stake, and being fastned thereto with a Chain, and the Fire kindled, he gave up his Life, crying, *O Lord! receive my Soul; O Lord! receive my Spirit.*

The Sufferings and Examination of George Marsh, Martyr, at Westchester.

THE said *George Marsh* was born in the Parish of *Deane*, in the County of *Lancaster*; about the Age of 25 years he married, and took a Farm, towards the Maintenance of himself and Family; for favouring the Protestant Religion, and Preaching against the Anti-Christian Doctrine of the Papists, he was at length apprehended and committed to Prison: The beginning of his trouble was thus; there was strict search made for him in *Boulton*, with intentions if he had been apprehended to have him before the Earl of *Derby*, there to be examined concerning his Religion; divers of his Friends and Relations hearing of it, advised him to escape their hands, laying before him the danger that might ensue if he did not, which caused him to consult with himself, and to be full of trouble, not knowing what course he had best to take; but soon after a Friend writ to him, counselling him, that he should not flee, but abide, and boldly confess the Faith of Jesus Christ, at which words he was so confirmed and established in his Conscience, that from thenceforth he consulted no more, but was resolved to appear before those that sought after him, and patiently to bear such Cross as it should please God to lay upon him; upon which conclusion he found great peace and quietness in his Conscience: And appearing before one *Barton* that had sought for him, *Barton* shewed him a Letter from the Earl of *Derby*, wherein he was commanded to send the said *George Marsh* and others to *Latham*; when he came to *Latham* he was brought before the E. of *Derby*, who after he had askt his name, enquired further of him, *Whether he was not one that sowed evil seed and dissension among the People?* which thing he denied, desiring to know who were his Accusers; and after many more Questions askt him, in conclusion

sion they committed him to Ward, in a cold windy Stone House, where was little room, where he lay two nights without any bed, having a few great Canvas Tent Cloths; and after two nights he had a pair of Sheets allowed him, but no woollen Clothes, and there was kept without any being suffered to come at him, only twice a day the Keeper when he brought him Victuals; shortly after he was brought before the Earl again, who examined him of the Sacrament; at his answers the Earl seemed to be somewhat pleased, and hoped he would be conformable, and commanded that he should have a Bed, and Fire, and liberty to go amongst his Servants; when he departed he was much troubled in his Spirit, for fear lest he had given advantage to his Adversaries, in not confessing Christ so boldly as he ought to have done, and was much grieved, but considering his condition, he cryed earnestly unto the Lord, saying, *Strengthen me with thy holy Spirit, with boldness to confess thee, and deliver me from their enticing words, that I may not be spoiled through their Philosophy and vain deceit*: A day or two after, he was sent for before two Priests, who began to discourse with him concerning the Mass, asking him, *what part of the Mass offended him?* he answered, *The whole Mass did offend him*; upon which discourse, and other matters that past between them, Articles were drawn up against him, and they exhorted him to Recant his Opinions, but he told them he could not change nor alter, and desired them to speak to the Earl, that during his Imprisonment, his Friends might be suffer'd to relieve him with necessaries; they still persisted to advise him to *for sake his Opinions, not regarding any Worldly shame*: He answered, what he did was not for avoiding Worldly shame, nor yet for any vain praise of the World, but in the reverend fear of God; they told him, *It was pity such a well-favoured Young man should so foolishly cast away himself*; he answered them to this effect; *My Wife, Children and other delights of this World, are as sweet to me, as another mans may be to him, and I am as unwilling to lose them, as another would, if I might enjoy them with a good Conscience, but my trust is (said he) that God will strengthen me to lose them all for his sake; for I do not say or do any thing either out of Stubbornness, Willfulness, vain Glory, or any other Worldly purpose, but with a good Conscience in the fear of God*; And further, said, *I commend my cause unto God, who hath numbred the hairs of my head, and appointed the dayes of my life, who is a Righteous Judge, and will make inquisition for my Blood*.

From Latham he was carried to Lancaster Castle, where he was threatened for preaching to the People out of the Prison; shortly after he was carried to Lancaster, the Bishop of Chester came thither, and sent for the Goaler, and rebuked him for suffering George Marsh to fare so well, and from thence he was removed to Chester, and being brought before the
Bishop,

Bishop, he was further examined concerning the Sacrament, and other matters, and Articles drawn up against him; and the last time he was brought before the Bishop, the Bishops Chancellor made a Speech to the People, to this effect; *The Bishop*, said he, *as a good Shepherd, doth see to his Flock, that no Scabby diseased Sheep infect the other, wherefore his Lordship hath sent for this George Marsh, as a Scabby Sheep, to weed him out, lest he corrupt others*; and then read the Articles against him, and askt him, *if he would have mercy?* Marsh said, he durst not deny Christ; then the Bishop read the Sentence against him, and committed him to the North-gate Prison, and there was he kept in a dark Dungeon, where none dared to come to him, that had any Friendship towards him for fear of the Bishops threats, so that he was kept very strictly in Prison, until the time that he suffered Death, having little comfort or relief from any worldly Creature; sometimes in an Evening, some Citizens (at a hole upon the Wall of the City that looked into the dark Prison) would call to him, and ask him how he did, he would answer them cheerfully, *that he did well, and thanked God that he of his Mercy had appointed him to be a Witness of his Truth, and to suffer for the same, wherein he did rejoyce, desiring that he might not faint under the Cross, but patiently bare the same to Gods Glory, and the comfort of his Church*; once he had ten Pence cast him in at the said hole, and another time two Shillings, which did help to supply his necessity; shortly after, he was led to the place of Execution, with a Lock upon his Foot; he began to exhort the People, but one of the Sheriffs would not suffer him to speak, saying, *We must have no Sermon now*; so with patience he ended his dayes in the Fire.

Whilst he was a Prisoner he worte several Epistles to his Friends and Relations, and such as had been assistant to him in the time of his Sufferings; the Epistles being large, I shall only insert some of the Principal heads of some of them; which if the Reader peruseth, he will find them to be worth noting, considering the time they were wrote in; and first, I shall begin with a letter he wrote to the Faithful Professors at Langton.

An Epistle by George Marsh to his Friends at Langton.

GRACE be unto you, and Peace be multiplyed in the knowledge of Jesus Christ our Lord Amen. I thought it meet to write unto you my beloved in the Lord at Langton, to stir up your minds, and to call to your Remembrance the Words which have been told you before, and to exhort you, (as that good Man, and full of the holy Ghost, Barnabas, did the Antiochians) That with purpose of heart you continually cleave unto the Lord, and that ye stand fast, and be not moved away from the hope of
the

'the Gospel, when Persecution ariseth because of the Word; do not fall
 'away like shrinking Children, and forsake the Truth; for after this Life,
 'the Godly being delivered from their Tribulations and Pains, shall have
 'a most quiet and joyful rest; whereas the Wicked and Ungodly contrary-
 'wise shall be Tormented for ever more, as Christ by the Parable of the
 'rich *Glutton* and wretched *Lazarus*, doth plainly declare; these ought
 'we to have before our Eyes alwayes, that in the time of Adversity and
 'Persecution, we may stand stedfast in the Lord, and endure even unto
 'the end, that we may be saved; for unless we like good Warriors of
 'Christ Jesus, endeavour our selves to please him, who hath chosen us to
 'be his Souldiers, and fight the good fight of Faith, even unto the end, we
 'shall not obtain the Crown of Righteousness, which the Lord, that is a
 'righteous Judge, shall give to all them that love his Coming. Let us
 'therefore receive with meekness the Word that is grafted in us, which is
 'able to save our Souls, and ground our selves on the sure Rock, Christ;
 'for as the Apostle saith, *Other Foundations can no man lay then that which*
 '*is already laid, which is Jesus Christ; if any man build on this Foundation*
 '*Gold, Silver, Precious-Stones, Timber, Hay, Stubble, every mans*
 '*work shall appear, for the day shall declare it, and it shall be shewed in the Fire;*
 '*and the Fire shall try every mans work what it is; if any mans work which he*
 '*hath builded upon abide, he shall receive a Reward; if any mans work burn he*
 '*shall suffer Loss; but he shall be saved himself, yet as it were through Fire.*—
 'By [*Fire*] here the Apostle understands *Persecution* and *Trouble*; for
 'they which do truly preach and profess the *Word of God*, which is called
 'the *Word of the Cross*, shall be railed upon, and Abhorred, Hated, thrust
 'out of the Company, Persecuted, and tryed in the Furnace of Adversity,
 'as *Gold* and *Silver* is tryed in the *Fire*.—By [*Gold, Silver and Precious*
 '*Stones*] he understandeth them that in the midst of Persecution abode
 'stedfast in the *Word*: By [*Timber, Hay and Stubble*] are meant such
 'as in the time of Persecution do fall away from the Truth; and when
 'Christ doth purge his Floor, with the Wind of Adversity, these scat-
 'ter away like Chaff, which shall be burnt with unquenchable Fire.

'Wherefore, *my Beloved*, give diligent heed, that ye as living Stones
 'be built upon this sure Rock, and be made a spiritual House, and holy
 'Priesthood, to offer up Spiritual Sacrifices acceptable unto God by Jesus
 'Christ; for we are the true Temple of God, and the Spirit of God
 'dwelleth in us, if so be that we continue in the Doctrine of the Gospel;
 'we are also a holy and Royal Priesthood, to offer up spiritual Sacrifices
 'and Oblations.

'And thus I commend you (Brethren) unto God, and to the *Word* of
 'his *Grace*, which is able to build you further, and to give you an Inherit-
 'ance

‘ance amongst all them that are sanctified, beseeching you to help me,
 ‘and all them that be in Bonds for the Gospel sake, with your prayers to
 ‘God for us, that we may be delivered from all them that believe not,
 ‘and from unreasonable and froward Men; and that this our Imprison-
 ‘ment and Affliction may be to the glory and profit of our Christian Bre-
 ‘th en in the World, and that Christ may be magnified in our Bodies,
 ‘whether it be by Death or Life, Amen. Salute me to all the Faithful Bre-
 ‘thren, let them hear my Letters; the Grace of our Lord be with you all, Amen.

George Marsh.

The substance of another Letter to his Friends at Manchester.

‘Consider what I say, the Lord give us understanding in all things;
 ‘Brethren, the time is short, it remaineth that ye use this World as
 ‘though you used it not, for the Fashions of this World vanish away;
 ‘see that ye love not the World, neither the things that are in the World,
 ‘but set your Affections upon heavenly things; be Meek, and long-Suf-
 ‘fering, serve and edifie one another with the gift that God hath given
 ‘you; beware of strange Doctrine, lay aside the old conversation of
 ‘greedy Lusts, and walk in a new Life; beware of Uncleanness, Covet-
 ‘ousness and foolish Talking, rejoyce and be thankful towards God;
 ‘and submit your selves one to another; cease from Sin, be sober and apt
 ‘to Pray, be patient in Trouble, love each other, and let the Glory of
 ‘God and profit of your Neighbours be the only mark you Shoot at in all
 ‘your doings; Repent ye of the Life that is past, and take better heed to
 ‘your doings hereafter.

G. M.

Another Letter to a Friend.

‘Grace be with you, and Peace be multiplied in the knowledge of God,
 ‘and Jesus the Lord. After hearty Commendations and Thanks to
 ‘you for your large Token, but much more for your loving Letters, full
 ‘of Consolation to me, as touching my Person unknown to you, these
 ‘shall be to certifie you, that I rejoyce greatly in the Lord when I perceive
 ‘to see the minds of my Friends stirred up to bear part with me in this my
 ‘costly Imprisonment, sending me things not only necessary for this pre-
 ‘sent life, but also comfortable Letters, encouraging and exhorting me
 ‘to continue grounded and established in the Faith, and not to be moved
 ‘away from the hope of the Gospel, whereof according to my small
 ‘Talent I have been a Minister; and daily I call and cry unto the Lord,
 ‘in whom is all my trust, and without whom I can do nothing, that he
 ‘which hath begun a good work in me, would go on with it until the day
 ‘of Jesus Christ, being surely certified in my Conscience of this, that he
 ‘will

‘will so do, for as much as he hath given me, that not only I should believe on him, but also suffer for his sake. The Lord strengthen me with his holy Spirit, that I may be one of the Number of those Blessed, which enduring to the end shall be saved.

‘And whereas you say that my Suffering of Persecution with Christ is a thing to you most comfortable: I answer, that in all my Adversities and Necessities, nothing on your behalf is greater Consolation unto me, then to hear of the Faith and Love of others, and how they have good remembrance of us always, even as the Apostle said to the *Thessalonians*, *Now are we alive, if ye stand steadfast in the Lord; be strong, let your hearts be of good Comfort, and wait ye still for the Lord; he tarrieth not that will come; look for him therefore, and faint not, and he will never fail you.* G. Marsh.

The next that suffered were *John Cordmaker*, *John Warn*, Upholster of *London*, *John Ardley* and *John Simson* of *Wigborough* in *Essex*, Husbandmen; against these four Persons many Articles were drawn up, for not conforming to the Doctrine of the Popish Church; according to common course of the Consistory-Court they were called, and the Articles against them read, which Articles were much alike against them all; and for refusing to recant they were all condemned and burnt about the Moneth of *May*, 1555.

The Examinations, Sufferings and Martyrdom of Thomas Hawkes.

AS touching his Education, he was born in *Essex* of an honest stock, and bred up a Courtier, his Person and Stature very comly, and his Mind endued with excellent Qualities, a man of gentle Behaviour, and a fervent Love to true Religion and Godliness; he was also singularly adorned with Valour and Courage, whose Example therein was a good President to the rest of his Brethren; and as it is recorded of him, few men stood more notably or triumphed more gloriously than this Young man; for he was so wise in the Cause of God, and so godly in his Life, and so constant to the Death, that he shined, as a Star, most clear in the Church, by his Example ——— But to the Relation of his Sufferings, his Trouble first began for refusing to sprinkle his Child after the *Papistical* manner, for which the Earl of *Oxford* (to whose Family the said *Thomas Hawkes* had not long before been a Retainer) being apprehended and brought before the said Earl, he forth-with sent him to *Bonner*, with a Letter signifying his Crime. His Examinations and Answers before the Bishop being very long, I therefore thought meet to insert only some of the chief, or most principal matters contained therein.

Being brought before the Bishop, the first Question he askt him, was *Why he left his Child unchristened so long?* — *Hawkes*, Because I am bound to

do nothing contrary to the Word of God.—Bonner, *Why, Baptism is commanded by the Word of God.*—Haw. His Institution therein I do not deny.—Bonn. *What deny you then?*—Haw. I deny things invented and devised by men.—Bonn. *What things are those that so offend you?*—Haw. Your Oyle, Spittle, Cream, Candle, and Conjuring Water.—Bonner, *Will you deny that the whole World and your fore Fathers were contented withal?*—Hawkes, *What my Father and ail the World have done, I have nothing to do with, but what God hath commanded me to do, to that I stand.*—Bonner, *The Catholick Church hath taught it.*—Hawkes, *What is the Catholick Church?*—Bonner, *It is the faithful Congregation wheresoever it be dispersed throughout the World.*—Hawkes, *Who is the head thereof?*—Bonner, *Christ is the head thereof.*—Hawkes, *Are we taught in Christ or in the Church now?*—Bonner, *In John its said, he would send the comforter which should teach you all things.*—Hawkes, I grant the Comforter was to lead into all Truth; but that was not to teach a New Doctrine.—Bonner, *Ah, Sir, you are a right Scripture man, you will have nothing but the Scripture; There are a great number of your Country men of your Opinion; and askt him if he knew one Bagget?* He said, Yea. Whereupon Bagget, by the Bishops order was called; the Bishop telling Hawkes, (in mean time) that he was a proud stubborn man.—It seemeth so to you, said Hawkes, because I do not bow to you. Then Bagget appearing, the Bishop said, *Do you know this man?*—Bagget, Yea.—Bp. He refuseth to have his Child Baptized after the custom now used in the Church, *What say you to it?*—Bagget, I say nothing thereto.—Said the Bishop, I'll make you tell me whether it be laudable, and ought not to be used in the Church.—Bagget, I beseech you pardon me, he is old enough, let him answer for himself.—Bonner, *Ah, Sir Knave? are you at that point; go call me the Porter, (said the Bishop,) Thou shalt sit in the Stocks, and have nothing but Bread and Water; I perceive I have kept you too well; have I made thus much of you, and have I you at this point?* The Porter being not in the way, the Bishop took him aside, and bid one of his men talk with Thomas Hawkes the while; who enquired of Hawkes, *whom he knew in Essex, and who were his Teachers?*—Hawkes replied, *When I see your Commission, I'll make you answer; and then returned the Bishop again, and sitting under a Vine in his Orchard, called for Bagget and Hawkes to him; and to Bagget he said, How say you to Baptism? ought it to be used as now it is in the Church?* Bagget said, *Yes, it is good.*—Bonn. *I beseech your heart, could you not have said so before? You have wounded this mans Conscience.*—Then the Bishop turned to Hawkes, and said, *How say you now, Sir? This man is turned and converted*—Hawkes, *I build my Faith neither upon this man, nor upon you, but upon Christ only.*—Bon. *I perceive you are a stubborn Fellow; I must work another way with you to win you.*—Hawkes,

Hawkes, Whatsoever you do, I am ready to suffer it; for I am in your hands, and must abide it.—*Bonner*, *Well, you are so, come on your ways, you shall go in, and I will use you Christian-like; you shall eat and drink; but in any wise talk not.*—*Hawkes*, I purpose to talk nothing but the Truth.—*Bonner*, *I will have no Heresie talkt on in my House.*—*Hawkes*, Why, is the Truth become Heresie?—*Bonner*, *If you will have my favour take my counsel.*—*Hawkes*, then let your Doctors and Servants give me no occasion; for if they do, I will surely utter my Conscience.—After Dinner, some of the Chaplains fell in discourse with *Tho. Hawkes*, and whilst they were reasoning, in came the Bp. who said, *Did not I give you a charge not to talk?* *Haw.* Did not I desire your Servants should give me no occasion? Then went he into his Orchard, and took his Doctors and *Hawkes* with him, to whom he spake to this effect;—*Bonner*, *Will you be content to tarry here, and your Child shall be baptized, and you shall not see it, so that you will agree to it?*—*Hawkes*, If I would have done so, I needed not to have come to you, for I had the same counsel given me before.—*Bon.* *Do you not think that the Queen and I cannot command it to be done in spite of your Teeth?*—*Hawkes*, I shall not question what the Queen can do, but my consent you get never the sooner for that.—*Bon.* *Well, you are a stubborn young man, I perceive I must work another way with you.*—*Ha.* You are in the hands of God, and so am I.—*Bonner*, *Whatsoever you think, I would not have you speak such words to me: Thou art a proper Young Man, God hath done his part unto thee, I would be glad to do thee good; thou knowest that I am thy Pastor, and one that shall answer for thee, if I do not teach thee well.*—*Hawkes*, That I have said I shall stand to it, God willing, there is no way to remove it.

Bonner, *Nay, nay, Hawkes, thou shalt not be so wilfull; remember Christ bid two go into the Vineyard, the one said he would, and went not, the other said he would not, and went.*—*Hawkes*, The last went.—*Bonner*, *Do thou likewise, and I will talk friendly with thee; How sayst thou? it is in the sixth of John, I am the Bread of Life, and the Bread that I will give, is my Flesh; Do you believe this?*—*Haw.* I must needs believe the Scripture.—*Bonner*, *Then I hope you are sound concerning the Sacrament.*—*Hawkes*, I beseech you put no more to my Conscience than what I am accused of to you.—*Bonn.* *Well, well, Let us go to Even song; with that Hawkes turned his back to go out of the Chappel*—*Bonner*, *Why, will you not tarry?*—*Hawkes*, No, I will not; it will not edifie me.—*Bon.* *I pray you tarry, you may pray by your self.*—*Hawkes*, I will not pray in this place, nor in no such. Then said one of the Chaplains, *Let him go, my Lord, and he shall not partake with us in our Prayers.*—*Haw.* I think my self best at ease when I am furthest from you.—So to Prayer they went, and *Tho. Hawkes* walkt in a Court, between the Hall and the Chappel, till they had done and then he was called up into

the Bishops Bed-Chamber, where he examined him concerning the Sacrament; saying, *You would not have your Conscience examined any further, then in that you were accused of.*—*Hawkes*, I thought you would not be both my Accuser and Judge. And the Bishop speaking further of the Sacrament of the Altar;—*Hawkes* said, I do not know it.—*Bonner*, *Well, we will make you know it, and believe in it too, before we have done with you.*—*Hawkes*, No, you shall never do that.—*Bonner*, *Yes, a Faggot will make you do it.*—*Hawkes*, No, no, a point for your Faggot, what God thinketh meet to be done, that shall ye do, and more shall ye not do.—*Bonner*, *How say you to the Mass, Sarrah?*—*Hawkes*, I say it is detestable, abominable, and profitable for nothing.—*Bonner*, *What! nothing Profitable in it? what say you to the Epistle and Gospel?*—*Hawkes*, Its good, if it be used as Christ left it to be used.—*Bonner*, *Well, I am glad you somewhat Recant.*—*Hawkes*, I have not, nor will not Recant.—*Bonner*, *How say you to Confiteor?*—*Haw.* I say, it is abominable, detestable, and blasphemy against God and his Son Christ, to call upon any, to trust to any, or to pray to any but to Christ Jesus.

The next day he was brought before *Bonner*, and another old Bishop; to whom *Bonner* said, *This young man hath a Child, and will not have it Christened*; and was very angry with *Tho. Hawkes*, calling him *Fool*.—*Hawkes* meekly replied, a Bishop ought to be Blameless, Sober, Discreet, no Chider, nor given to Anger.—Then said the old Bishop that stood by, *Alas! young man, you must be taught by the Church, and by your Antients, and do as your fore Fathers have done before you.*—Then said *Bonner*, *No, no, he will have nothing but the Scriptures, and them he understands not; he will have no Ceremonies in the Church; what say you to holy Water?*—*Hawkes*, I say to it as to the rest, and to all that be of his making that made them.—*Bonner*, *Why? the Scriptures allow it; and we read that Elisha threw Salt into the Water.*—*Hawkes*, Its true, *Elisha* threw Salt into the Water, and the Water became sweet and good, which before was corrupted; when our Waters are corrupted, if by throwing in your Salt you can make them sweet and wholsom, we will believe better of your Ceremonies.—*Bonner*, *You believe no Doctrine but that which is wrought by Miracles*—*Hawkes*, No, these tokens said Christ shall follow them that believe in me, *they shall speak with new Tongues, they shall cast out Devils, and if they drink any deadly Poyson, it shall not hurt them.*—*Bonner*, *With what new Tongue do you speak?*—*Hawkes*,—Whereas heretofore I was with my Tongue a foul Blasphemer, a filthy Talker; since I came to the Knowledge of the Truth, I have praised God, and given thanks to him: Is not this a new Tongue?—*Bonner*, *Did you ever drink any deadly Poyson?*—*Haw.* Yes that I have, for I have drunk of the Pestilent Traditions and Ceremonies of the Bishop of Rome.

—*Bonner*,

Bonner, *Now you shew your self to be a right Heretick; you shall be burnt if you continue in this Opinion.*—Hawkes, Where prove you that Christ or his Apostles did kill any man for his Faith. Bonner, *Did not Paul Excommunicate?*—Hawkes, Yes, but there is a great difference between Excommunicating and Burning.—Bonner, *Have you not read of the Man and the Woman in the Acts of the Apostles whom Peter destroyed?*—Hawkes, Yes, I have read of one *Ananias and Saphira* his Wife, who were destroyed for Lying against the holy Ghost, which serveth nothing to your purpose. After some other words the Bishop went to Dinner, and Hawkes to the Porters Lodge.

After Dinner the old Bishop, by Bonners advice, took Hawkes into his Chamber, and sitting him down in his Chair, said to him, *I would to God I could do you some good; you are a young man, and I would not wish you to go too far.*—Hawkes, I will bear with nothing contrary to the Word of God. And he looked that the old Bishop should have made him an answer, but he was fallen fast asleep; then Hawkes departed out of the Chamber, and went to the Porter's Lodge again. The next day Fecknam came and discoursed with him.

Fecknam, *How say you, Christ took Bread and brake it, and said, Take eat, this is my Body?*—Hawkes, Is every word to be understood as Christ spake it? Christ said, *I am a Door, a Vine, I am a King, a Way, &c.*—Fecknam, *Christ spake these words in Parables.*—Hawkes, And why speak he these in Parables more then when he said, *Take, eat, this is my Body?* for after the same phrase of speech he said the one, he said the other. Then Fecknam stood up, and said, *Alas! these places serve nothing for your purpose; I perceive you build upon them at Oxford.*—Hawkes, I build my Faith upon no man, for if those men, and as many more should Recant, and deny that they have said or done, yet will I stand to it, and by this shall you know that I build my Faith upon no man.—Bonner, *If any of those Recant, what will you say to it?*—Hawkes, When they recant I will make you an answer.—Then Fecknam departed, and Hawkes went to the Porters Lodge again.

The next day Doctor Chadsey, and the Bishop entred discourse with him; he told Chadsey, *This man is Stubborn, and will not Christen his Child, but is against the Ceremonies of the Church*—Bonner, *He thinketh there is no Church but in England and Germany.*—Hawkes, And you think there is no Church but the Church of Rome.—Chadsey, *What say you to the Church of Rome?*—Hawkes, I say, it is Church of a sort of vicious Cardinals, Priests, Monks and Fryars, which I will never credit nor believe. After

ter much more discourse, *Chadsey* at his parting said, *It is a pity thou shouldst live, or any such as thou art.*—*Hawkes* answered, *In this case I desire not to live, but rather to dye.*

The next day *Chadsey* was to preach in the Bishops Chappel, where *Bonner* would have had *Thomas Hawkes* to have gone in to hear him, but he would not go into the Chappel, but stood at the Door. After Dinner, the Bishop askt him, *How he lik'd the Sermon?* To whom he replyed, as I like all the rest. Then said the Bishop, *It was made on purpose for you.*—*Hawkes*, I am sorry he should bestow so much labour upon one that so little regarded it.

The next day, the Bishop called him into his Chamber, and said, *You have been with me a great while, and you are never the better, but worse and worse, and therefore I will delay the time no longer, but send you to Newgate.*—*Hawkes*, You can do me no better pleasure.—*Bonner*, *Why would you so faine go to Prison?*—*Haw.* Truly I did look for none other when I came to your hands.—*Bon.* Come on your wayes, you shall see what I have written. And then shewed him several Articles he had drawn up against him; whereupon he thought he should have been carried to Prison the next day, and so he had, but that he was kept till Doctor *Harfsfeld* had some discourse with him; who began to perswade him concerning the Sacrament, and the Ceremonies; and after much talk, he said, *That the Sacrament of the Altar was the same Body that was born of the Virgin Mary, which did hang upon the Cross.*—*Hawkes*, He was upon the Cross both alive and dead; which of them was the Sacrament?—*Harfs.* Alive.—*Haw.* How prove you that.—*Harfs.* You must believe, he that believeth not is condemned already.—*Hawkes*, *John*, saith, *He that believeth not in the Son of God is condemned already*, he does not say, he that believeth not in the Sacrament is condemned already.—*Harfs.* There is no talking with you.—Then said *Hawkes*, Why is the Roodloft set between the Body of the Church and the Chancel?—*Harfs.* You have askt a Question you cannot answer your self.—*Hawkes*, Yes, that I can; for this, saith one of your own Doctors, *That the Body of the Church doth present the Church Militant, and Chancel the Church Triumphant*; and so because we cannot go from the Church Militant to the Church Triumphant, but that we must bare the Cross of Christ; this is the cause of the Roodloft being between the Body of the Church and the Chancel.—*Harfsfeld*, *This is well and Clark like concluded.*—*Hawkes*, As all the rest of your Doctrines: And so the discourse ended, and *Tho. Hawkes* returned again to the Porters Lodge.

The next day being the first day of July, the Bishop went to the Porters Lodge himself, and called *Thomas Hawkes* to him, and commanded him to make ready to go to Prison, and writ a Warrant, and sent two men with

with him to the Gate-house at Westminster; in the Warrant he writ to this effect to the Keeper, *To keep him safe Prisoner, and let none speak with him; for that (said he) he is a Sacramentary, and one that speaketh against Baptism, a seditious and perilous man.* Some dayes after his Commitment, the Bishop sent two of his men, to see, how he did, and whether he was the same man still? to whom he answered, I do like a Prisoner, and am not changed: They said, *My Lord would be glad that you do well.* If he will do me any good (said *Hawkes*), let him suffer my Friends to come to me. So they departed, but *Hawkes* heard no more of the Bishop till the third day of September, following: And then *Bonner* brought a charge against him, and required him to set his hand to it, but he refused, saying, I shall set my hand to nothing of your making or devising: then the Bishop in great anger thrust him on the Breast, and said, *He would be even with him, and with all such proud Knaves in Essex.*—*Hawkes*, You shall do no more then God shall give you leave: And as for your *Cursings* and *Railings*, I care not for them, for I know the Moths and Worms all eat you.—Bishop, *I will be even with you, when time shall come.*—*Hawkes*, You have been even with some of us already; you may in your Malice destroy a man, but when you have done, you cannot do so much as make a finger.—*Bonner*, *If I do thee any wrong, take the Law of me.*—*Hawkes*, *Solomon saith, Go not to Law with a Judge, for he will judge according to his own honour.*—*Bonner*, *Solomon saith, Give not a Fool an answer; and I count thee a Fool, and so dost thou me, but God forgive thee.*—*Hawkes*, Thought is free.

Then took *Bonner* the Bill of Articles, and read it again; when he saw he could not have *Hawkes* Land to it, he bid him take it into his hand, and give it him again.—*Hawkes*, What needeth that Ceremony? It shall neither come into my hand nor heart.

After these private Conferences between the Bishop and *Thomas Hawkes*, the Bishop, seeing no hopes to win him to his wicked Wayes, he was fully bent to proceed openly against him; and to that end caused him to be brought to the publick Consistory, where *Bonner* brought the Articles (he refused to sign) against him, the Bishop adding four more to them; to the which *Hawkes* answered publicly; then the Bishop exhorted him to return to the Mother Church; but in a constant resolution he satisfied them he should never recant, so long as he lived; whereupon *Bonner* pass'd the Sentence of Death upon him and shortly after he was delivered to the Sheriff of *Essex*, and burnt at a Town, called, *Coxhall*, in June, 1555.

An Epistle wrote to the Congregation, by Thomas Hawkes.

Grace Mercy and Peace from God the Father, and from our Lord Jesus Christ, be alwayes with you all forever (my dear Brethren and Sisters in the Lord Jesus Christ) and his Holy Spirit conduct and lead you in all your doings, that you may alwayes direct your deeds according to his holy Word, that when he shall appear to reward every man according to their works, you may, as Obedient Children, be found Watching, ready to enter into his Everlasting Kingdom, with your Lamps burning; and when the Bridegroom shall shew himself, ye need not to be ashamed of this life that God hath lent you, which is but transitory, vain, and like unto a vapour, that for a season appeareth, and vanisheth away; so soon passeth away all our terrestrial honour, glory and felicity; For all *Flesh* (saith the Prophet) *is Grass, and all his glory as the Flower of the Field, which for a season sheweth her beauty, and as soon as the Lord bloweth upon it, it withereth away, and departeth.* For in this transitory and dangerous Wilderiness we are as Pilgrimes and Strangers, following the foot-steps of *Moses*, among many unspeakable dangers, beholding nothing with our outward man, but all vanities and vexation of mind, subject to *Hunger, Cold, Nakedness, Bonds, Sickness, Loss, Labour, Banishment*, in danger of that dreadful Dragon and his sinful Seed, to be devoured, Tempted and Tormented, who ceaseth not behind every Bush to lay a bait, when we walk awry, to have his pleasure upon us; casting abroad his Apples in all places, times and seasons, to see if Adam will be allured and enticed to leave the Living God, and his most holy Commandments, whereby he is assured of everlasting life, promising the World at will, to all that will fall down in all Ages, and for a mess of Pottage sell and set at nought the Everlasting Kingdom Heaven; so frail is Flesh and Blood; and especialy *Israel* is most ready to walk awry, when he is filled with all manner of Riches, as saith the Prophet.

Therefore I am bold, in bonds (as intirely desiring your everlasting Health and Felicity) to warn you, and most heartily desire you to watch and pray, for our estate is dangerous, and requireth continual prayer; for on the high Mountains doth not grow most plenty of Grass, neither are the highest Trees furthest from danger, but seldom sure, and alwayes shaken by every wind that bloweth; such a deceitful thing, (saith our Saviour) is honour and riches, that without Grace it choaketh up the good Seed sown on his Creatures, and blindeth so their seeing, that they go groping at noon-day in darkness; it maketh a man think himself somewhat, that is nothing at all; for though for our honour we esteem our selves, and stand in our own light, yet when we shall stand before

‘before the *Living-God*, there shall be no respect of persons, for Riches helpeth not in the day of Vengeance, neither can we make the Lord partial for Money; but as ye have ministred unto the Saints, so shall you receive the reward, which I am fully perswaded and assured shall be plentifully poured forth upon you all, for the great goodness shewed to the Servants of the *Living God*; and I most heartily beseech almighty God to pour forth a plentiful Reward upon you for the same, and that he will assist you with his holy Spirit in all your doings, that ye may grow, as ye have begun, unto such a perfection as may be to Gods honour, your own Salvation, and the strengthening of the weak Members of Christ; for though the World rage and blaspheme the Elect of God, you know that it did so unto Christ, his Apostles, and to all that were in the Primitive Church, and so it shall be unto the Worlds end.

‘Wherefore believe in the Light, while you have it, lest it be taken away from you, if you shall seem to neglect the great Mercy of God that hath been opened unto you, and your hearts consented unto it, that it is the very and only Truth pronounced by Gods only Son Jesus Christ, by the good will of our heavenly Father; therefore, I say, in the bowels of my Lord Jesus Christ, stick fast unto it, let it never depart out of your Hearts and Conversations, that you with us, and we with you, at the great day, being one Flock, as we have one Shepherd, may arise to the Life Immortal, through Jesus Christ our only Saviour, *Amen*.

Yours, in him that liveth forever,

Thomas Hawkes.

The Sufferings, Examinations and Martyrdom of Thomas Watts.

THe said *T. Watts*, of *Billery-Key*, in the County of *Essex*, Linnen Draper, expecting, for his Non-conformity, to be shortly apprehended, he disposed of his Estate for the benefit of his Wife and Children; and according to his expectation, not long after was had before the Judges at *Chelmsford*, where the Lord *Rich* spake to him to this effect; *You are brought hither (Watts) because you will not obey the Queens Laws, and will not go to Church, nor hear Mass, but have your Conventicles in corners.* — *Watts*, If I have offended a Law, I am here subject to the Law. — Then one Justice *Brown* said, *Who first taught thee this Religion?* — *Watts*, You taught it me, and none more than you; for in *K. Edward's* days, in open Sessions, you spoke against the Religion now used, calling the Mass *Abominable*, exhorting People not to believe in it, but in Christ only. — *Brown*, *What a Knave is this to belye me to my face?* [Hereupon a Letter was writ and signed by the Justices, and *Watts* sent up to *Bonner*, as a Nonconformist; what entertainment he received from the Bishop at their private Conference, no mention is made of it; but about the beginning of *May* he was brought

brought to the publick Consistory, where Articles were objected against him for derying the Sacrament of the Altar, and saying the Mass was abominable.] The second time he was brought into the Consistory, the Bishop counselled him to *Recant*: To which he answered, I am weary to live in such Idolatry as you would have me to live in. He was several times afterwards brought before them, and continuing stedfast in his Religion, which the Bishop perceiving, fell to his last and strongest Argument, which was to pass Sentence of Death upon him, and delivered him to the Sheriff of *London*; where he continued till the 19th day of *June*, and then was carried to *Clemsford*, where his Wife and six Children met him; to whom he said, *My Wife and Children, I must now depart from you, therefore henceforth know I you no more, but as the Lord hath given you unto me, so I again give you unto the Lord*; charging them to fear and obey him, & beware of the abominations of Popery, and so sealed his Testimony in the Fire.

After this *Watts*, there were three others suffered in this County of *Essex*, viz. *Thomas Osmond*, *William Bamford*, *Nicholas Chamberla*, all of *Coxhall*; one and the same Articles were objected against them all, viz. for denying the Sacrament of the Altar, *Auricular Confession*, &c. According to the accustomed manner, they were several times brought to the Consistory, where they were sometimes flattered and sometimes threatened, to see if they would Recant, after the common usage of the Ecclesiastical Court, and at last were condemned as Hereticks, and delivered to the Sheriffs, and shortly after were all three burnt in *Essex*.

The next that suffered were *John Bradford*, and one *John Lease*, an Apprentice to a Tallow-Chandler; the chief matter for which they suffered was, for denying the real Presence in the Sacrament, *Auricular Confession*, &c. The said *John Lease*, after he had been examined by the Bishop, had the Articles of his Confession sent to him to the Compter Prison to sign, after he heard them read, because he could not write, instead of a Pen he took a Pin, and pricking his hand sprinkled the Blood upon the Paper, and bid the Messenger tell the Bishop, he had sealed them with his Blood already. The Words that *John Bradford* spoke at the Stake, were to this effect; *O England! England! Repent thee of thy Sins, Repent thee of thy Sins, beware of Idolatry, beware of false Antichrists, take heed they do not decieve thee; Strait is the Way, and Narrow is the Gate that leadeth to Eternal Salvation, and few there be that find it.* This *John Bradford*, during the time of his Imprisonment, exercised himself in writing several consoling Letters, not only to particular Persons, but to several Towns and Counties where he had laboured, shewing his great Zeal for the encreasing and spreading the most reformed Religion, earnestly exhorting all men, and tenderly comforting the heavy hearted, confirming and encouraging

couraging all to continue steadfast in the Way he had taught them.

Shortly after were four others burnt at *Canterbury*, viz. *John Bland*, *John Frankish*, *Nicholas Shetterden* and *Humfrey Middleton*, all condemned for their denying the real Presence in the Sacrament.

Shetterden, being at first illegally committed, when he was brought before the Chief Priests, and examined upon certain Articles, he required to see their Commission, which they shewed, and read to him, whereby he perceived that upon suspicion they might examine upon two Articles, viz. *Whether Christs real Presence were in the Sacrament, and whether the Church of England were Christs Catholick Church?* — Whereupon *Shetterden* said, I have been a Prisoner three quarters of a year, and as I think wrongfully, reason would therefore that I should answer to those things wherefore I was first committed. — The *Suffragan* said, his Commission was, *You must answer directly, yea or nay.* — *Shetterden*, This Commission was not general to examine whom you would, but upon just suspicion. *Suffr.* *You are suspected and presented to me.* — *Shett.* I require the Accusation may be shewed. — *Suffr.* *I am not bound to shew it.* — *Shett.* For what I have done I ask no favour; but as I am a Subject, I require Justice. *Suffr.* *You are suspected.* — *Shett.* Prove your suspicion, or shew the cause of it. — *Suffr.* *Thou was cast into Prison for that cause.* — *Shett.* Because I was cast into Prison contrary to the Law of God, must I now (to make me amends) be examined upon Suspicion, without a cause, to hide all the wrong done to me before. — Then said the Bp. *I my self do suspect thee.* — Whereby, said *Shetterden*? — *Suffr.* *It is no matter whereby you are suspected.* — *Shett.* It is not meet for you to be my Accuser and Judge: If I have offended the Law, let me be punished, I ask no favour. — Then said they, *You are obstinate, and will not answer.* — *Shetterden*, Because you greedily seek Blood, I will answer only to what you have against me. — *Suffr.* *No, we seek not thy Blood, but thy Conversion.* — *Shett.* That we shall see, if you first prove that you have against me, before you condemn me upon suspicion. — Shortly after he was had before the Bp. of *Winchester*, who said, *I have sent for you, because I hear you are indicted of Heresie, and being called before the Commissioners, you will not answer, nor submit your self.* — *Shett.* I did not refuse to answer, but did plainly answer, that I had been in Prison a long time, and I thought it was but reason that I should be charged or discharged for that, and not to be examined upon Articles, to hide my wrong Imprisonment; neither did I know any Indictment against me, if there were any, it could not be just; for I was not abroad since this Law was made. — Bishop, *Yet if you be subjected, you ought to clear your self.* — *Shett.* I thought it sufficient to answer to my Offences, &c. — Bp. *If thou wilt declare thy self, thou shalt go, and then thou mayst have a Writ*

of wrong Imprisonment.—*Shett.* I am not minded to sue, but require Justice to be done me; and if I have offended the Law, let me be punished. And after some other discourse, the Bishop departed.

Middleton being examined (who was one of the four burnt at this time) concerning his belief in the Sacrament, he said, he believed in his own God, my living God, and no dead God.—After their Examinations they were condemned by the Bp. of *Dover*, the 25th of June, 1555. and delivered to the secular Power, and all burnt in one fire at *Canterbury*.

N. Shetterden, before his Death, prayed to this effect; O Lord, my God and Saviour! which art Lord in Heaven and Earth, Maker of things visible and invisible, I am thy Creature, and work of thy hands; Lord, look down upon me, and other thy People, which at this time are oppressed of the worldly minded for thy Law's sake; yea, Lord, thy Law it self is trodden under foot, and mens Inventions exalted above it, and for that cause do I, and many thy People, refuse the Glory, Praise and Commodity of this Life, and do chuse to suffer Adversity, and to be banished, yea, to be burnt with the Books of thy Word, for the hopes sake that is laid up in store: For, Lord! thou knowest, if we would but seem to please men in things contrary to thy Word, we might by their permission enjoy these Commodities that others do, as Wife, Children, Goods and Friends; all which I acknowledge to be thy Gifts, given to the end I should serve thee: And now, Lord, seeing that the World will not suffer me to enjoy them, except I offend thy Laws, behold, I give unto thee my whole Spirit, Soul and Body; I leave all the Pleasures of this Life, in hopes of eternal Life, purchased by Christs Blood for all them that are content to suffer with him for the Truth.—In the conclusion of his Prayer, he cried, Lord Jesus! receive my Spirit into thy hands, Amen.

In the same Moneth, next after the suffering of the aforesaid *Kentish men*, followed the death and Martyrdom of *Nicholas Hall* Bricklayer, and *Christopher Waid* of *Dartford*, both condemned by the Bishop of *Rocheſter*, about the last day of June, upon Articles much to the same effect as the *Kentish mens* were; As, that they should hold and maintain, that in the Sacrament of the Altar, under the forms of Bread and Wine, is not the very Body and Blood of Christ; and that the Mass was naught and Abominable.

In July, three others were condemned by the same Bishop, whose names were *Joan Beech* Widdow, *John Harpelt* of *Rocheſter*, and *Margery Polly*.

The 22th day of the same Moneth *Derick Carver* was burnt at *Lewis* in the County of *Suffex*, and the next day *John Launder* was burnt at *Stenning* in the same County; they were first apprehended by one *Edw. Gage*, as they were at Prayer within the dwelling house of the said *Derick Carver*, and by him sent up to the Council, who after Examination sent them to *Newgate*, and shortly after were examined privately by *Bonner*, who used many

many fair words to perswade them to recant of their Religion, who when he saw that way would not do, he caused them to be brought to the publick Consistory at *Pauls*, where the Bp. first beginning with *Derick Carver*, causing his Articles and Answers to be openly read, asking him, whether he would stand to the same? to whom *Derick* replied, he would; for, said he, your Doctrine is *Poyson* and *Sorcery*, and if Christ were here, you would put him to a worse death then he was put to before: your Ceremonies are beggerly, and your Auricular Confession is very Poyson. The Bishop seeing his constancy, and that neither his accustomed flatteries, nor yet his cruel threatening could once move him to encline to their Idolatry, he pronounced his usual Sentence against him, and also against *John Launder*, and delivered them both to the Sheriffs, who conveyed them to the aforelaid places in *Suff: x*, where they were both burnt. When *Derick Carver* came to the Stake he bore Testimony to the People to this effect, as followeth, *Dear Brethren and Sisters, Witness to you all, that I am come to Seal with my Blood Christs Gospel, because I know that it is true; and because I will not deny here Gods Gospel, and be obedient to mens Laws, I am condemned to die.* And he said further, *O Lord my God! thou hast written, he that will not forsake Wife, Children, House, and all that ever he hath, and take up thy Cross, and follow thee, is not worthy of thee; but thou, Lord knowest that I have forsaken all to come unto thee: Lord have mercy upon me, for unto thee I commend my Spirit, and my Soul doth rejoyce in thee.*

At *Chichester*, about the same Moneth was burnt one *Thomas Iveson* of *Godstone* in the County of *Surrey*, Carpenter; his Examinations and Articles were much like *Derick Carver* and *John Launder's*; when the Bishop preit him to recant, he said, he would not recant for all the goods in *London*; I do apcal, said he, to Gods mercy, and will be none of your Church; nor submit my self to the same, and what I have said I will say again, and if there came an Angel from Heaven to teach me any other Doctrine, then that which I am now in, I would not believe him. For which answer he was condemned as an Heretick, and shortly after burnt at *Chichester*, as before is mentioned.

James Abbies, a Young Man, which through compassion (of the Tyranny than used) travelled from place to place to avoid the peril of the Times, but at last happened to be apprehended, and to be brought before the Bishop of *Normich*, who examining him concerning his Religion, and very strictly charging him, sometimes with threats, and other whiles with flatteries, perswading him; at last the Young Man did yield to their Perswasions, altho' against his Conscience; then the Bishop dismiss him, giving him a small piece of Money. He was no sooner gone from the Bishop, but his Conscience began to work, and inwardly to be accused, how

how that he had displeased the Lord, by consenting to their delusions; whereupon he immediately went back to the Bishop, and threw him his Money again, saying, *I repent that ever I consented to your wicked Persuasions, and received your Money*: Upon this, the Bishop and his Chaplains fell a labouring to reduce him again, but all was in vain, for he would not yield to them at all, but with constancy suffered Death for his Religion, being burnt in *Bury*, the second day of *August*, 1555.

The next that suffered were *John Denly*, *John Newman* and *Patrick Packington*; the manner of their apprehending are as followeth; One *Edmund Terril*, a Justice in *Essex*, having been at the Execution of certain Martyrs, met with *John Denly* and *J. Newman* (both of *Maidstone* in *Kent*) travelling upon the way, and going to visit their Friends; upon sight of them, the said *Terril* suspected them to be Religious Persons, and caused them to be apprehended, and searched, and at last sent them to the Queen's Commissioners at *London*, who shortly after sent them to Bishop *Bonner*, who, according to his accustomed manner, would have perswaded them to recant; to whom *Denly* said, God keep me in the mind that I am in, and from your Counsel; for that you count Heresie I take to be the Truth. Shortly after they were brought to the open Consistory, where Articles were drawn up against them, but their unmoveable constancy appearing, they were soon condemned for Hereticks, and delivered to the Sheriffs of *London*, to see them Executed.

The chief heads of the Examination of John Newman.

Dr. Thornton, *How say you to this, This is my Body which is given for you?* — *Newman*, It is a figurative speech, one thing spoken, and another meant, as Christ saith, *I am a Vine, I am a Door, I am a Stone*; is he therefore a material Stone, a Vire, and a Door? — Dr. *This is no figurative Speech, for he saith, This is my Body which is given for you; and so saith he not of the Stone, Vine, or Door, but that is a figurative Speech.* — *Newman*, Christ saith, *This Cup is the New-Testament in my Blood*; if ye will have it so meant, then let them take and eat the Cup. — Dr. *Nay, that is not so meant; for it is a common phrase of Speech among our selves, we say to our Friend, drink a Cup of Drink, and yet we account he should drink the Drink in the Cup.* — *Newm.* Why, if you will have the one so understood, you must so understand the other. — Dr. *Well, how say you, is the Body of Christ really in the Sacrament or no?* — *Newm.* No, I believe not. — Dr. *Well, will you stand to it?* — *Newman*, I must needs stand to it till I be perswaded by a further Truth. [Many other Questions *Thornton* askt, which for brevity's sake are omitted.]

About this time there suffer'd Death, for the same cause, 7 Persons, viz. *Richard Hocke* burnt at *Chichester* in *Suff x*, and the other six were burnt at *Canterbury*,

Canterbury, viz. William Coker, Will. Hopper, Henry Lawrence, Rich. Colliars, Richard Wright and Will. Steer; the last six were persecuted by the afore-said Thornton, Bp. of Dover, for denying the real Presence in the Sacrament, Auricular Confession, &c. Henry Lawrence being charged for not putting off his Cap, when mention was made of the Sacrament by the Suffragan. The said Lawrence told them, It was not so holy that they need put off their Caps to it, calling it an Idol &c. Rich. Wright, another of the Prisoners, being askt what he believed concerning the Sacrament of the Altar? he said, he allowed not of it, nor of the Mass, but was asham'd to speak of them.

At this time, the Prisons in *London* began to be filled with the Servants of God, many being daily committed, being sent up to the Commissioners from one part of the Nation or another. And now, here is an Account of ten Persons, sent by the Commissioners to *Bonner*, at one time, as appears by the following Letter.

After our hearty Commendations to your good Lordship, we send you here John Wade, William Hale, George King, Thomas Lyes, of *Thorp in Essex*; Thomas Fust, Robert Smith, Stephen Harwood, George Tankerfield, Eliz. Warne and Joan Lashford of *London*, Sacramentaries; all which we desire your Lordship to examine, and to order according to the Ecclesiastical Laws; praying your Lordship to appoint some of your Officers to receive them at this Bearers hands; and thus most heartily fare your Lordship well. Your Lordship's loving Friends,

From *London*, the 2d
of July, 1555.

Nicholas Hare, Richard Rede,
William Roper, William Cooke,

The most Remarkable Passages at their Examinations and Executions.

Eliz. Warne of *London*, (whose Husband, not long before her Death, was burnt for the same cause) she was first apprehended at a Meeting in *Bow-Lane*, where she, with others, were at Prayer, and was first carried to the *Compter*, and from thence to *Newgate*; being brought before *Bonner*, the common Articles usually administred to the Martyrs, were objected against her: In the end, having been divers times before him, and urged to recant, she said, Do what you will, for if I am in an Error, Christ was in an Error; upon which answer he condemned her as an Heretick, and she was burnt at *Stratford-Bow* near *London*, about the latter end of *May*, 1555.

George Tankerfield of *London*, born in the City of *York*, aged about 27 years; at his first Conversion being touched in his Understanding, he desired the Lord would open his Truth to him; according to his Request, there was wrought in him daily a further detestation of the Mass, and such

such Idolatrous stuff, so that he did abhor the same, and his Mind came more and more to be enlightned, that at length such a flame was kindled in him, that he began not only to reprove and declare against his own former ignorant Actions, but exhorted others to Repent, and to return to the Truth; but no sooner did this good thing stir in him, but the bad stirred in his Adversaries against him, who sent one to his house to apprehend him; when the Messenger came for him, he was from home, but the Messenger declaring to his wife a Lye, saying, *he was come for her husband to dress a Banquet for the Lord Paget*; the Woman mistrusting no Evil in the matter, sought out her Husband, and acquainted him of the business; the poor man, when he heard the Message, said, *A Banquet, Woman! indeed its such a Banquet as will not be very pleasant to the flesh, but Gods will be done*; and went home with her, where he was soon apprehended and had to *Newgate*: Shortly after he was brought to Examination before *Bonner*, where the common Articles concerning the *Sacrament*, *Auricular Confession*, &c. were objected against him, and for refusing to Recant, Sentence was past against him, and he delivered to the Sheriff of *Hartfordshire*, and burnt at *St. Albains* upon the 26th day of *August*, 1555.

The Sufferings and Examinations of Robert Smith.

HE was brought to *Newgate* the 5th of *Novem.* 1555. by *John Matthem*, Yeoman of the Guard, by order of the Council; this *Smith* first served in the house of *Sir Tho. Smith*, Kt. being then Provest of *Eaten*, from thence he was preferred to *Windsor*, having there in the Colledge a Clerkship of 10 *l.* a year; of Stature he was tall and slender, active about many things: In Religion he was fervent, after he had once tasted the Truth: At the coming of *Q. Mary* to the Crown, he was deprived of his Clerkship by her Visitors, and not long after was apprehended and brought to Examination before *Bonner*, as here followeth, written with his own hand.

About 9 a Clock in the Morning I was, among the rest of my Brethren, brought to the Bishop's house, and first of all was brought before him into his Chamber, to whom the Bishop said (after he had askt my Name) *How long is it since the time that y. were confessed to any Priest?* — *Smith*, Never since I had years of discretion, for I never saw it needful, neither commanded of God to come to shew my faults to any of that sinful number, whom ye call Priests. — *Bonner*, *Thou shewest thy self, even at the first chop to be a rank Heretick, which being weary of Paining, art entred into Divinity, and so fallen (through thy departing from thy Vocation) into heresie.* — *Smith*, Altho' I have understanding in the said Occupation, yet (I praise God) I have had little need all my life hitherto to live by the same, but have lived without it in my own house, as honestly in my vocation, as ye have lived in yours, and

and yet used the same better than ever you used the Pulpit.—*Bonn.* How long a go is it since you received the Sacrament of the Altar? and what is your Opinion of the same?—*Smith*, I never received the same since I had years of discretion, nor never will by Gods Grace, neither do esteem the same in any point, because it hath not God's Ordinance, neither in Name nor in other usage, but rather is set up and erected to mock God withal.

Bon. Do you not believe, that it is the very Body of Christ that was born of the Virg. Mary, naturally, substantially and really after the words of Consecration?

Smith, I shewed you before, it was none of Gods Ordinance, as you use it, then much less to be God, or any part of his Substance, but only Bread and Wine erected to the use aforesaid; yet nevertheless, if ye can prove it to be the Body ye speak of, I will believe it; if not, I will (as I do) account it a detestable Idol, not God, but contrary to God and his Truth.

[Then after many raging words and vain Objections] he said, *There was no remedy but I must be burned.*—*Smith*, Ye shall do no more unto me than ye have done to better men than either of us both; but think not thereby to quench the Spirit of God, neither thereby to make your matter good; for your sore is too well seen to be healed so privily with Blood; for even the very Children have all your deeds in derision: So that altho' ye patch up one place with Authority, yet shall it break forth in forty, to your shame.—Then after much a do, and many railing Sentences, the Bishop said (throwing away the Paper of mine Examination) *Well, even now by my Troth, even in good earnest, if thou wilt go and be shriven, I will tear this Paper in pieces.*—*Smith*, It would be too much to your shame to shew it to men of discretion.—After which, I was carried down to the Garden, with my Goaler, and there remained until my Brother *Harwood* was examined, and then being again brought up before the said *Bonner*, he demanded if I agreed with *Harwood* in his Confession, upon this Article, *What say you to the Catholick Church? do ye not confess there is one on Earth?*

Smith, Yes verily, I believe that there is one Catholick Church or faithful Congregation, which, as the Apostle saith, is builded upon the Prophets and Apostles, Christ Jesus being the head corner Stone, which Church in all her words and works, maintaineth the Word, and bringeth the same for her Authority, and without it doth nothing, nor ought to do, of which I am assured, I am by Grace made a Member.

Bon. You shall understand, that I am bound, when my Brother offendeth, and will not be reconciled, to bring him before the Congregation; now if your Church be the same, where may a man find it, to bring his Brother before the same?

Smith, It is written in the Acts of the Apostles, that when the Tyranny of the Bishops was so great against the Church in *Jury*, they were faine to congregate in Houses and private places, as they now do, and yet were

they nevertheless the Church of God; and seeing they had their matters redressed, being shut up in a Corner, may not we do the like now-a-days?

Bonner, *Yea, their Church was known full well, for St. Paul writ to the Corinthians, to have the man punished and excommunicated that had committed Evil with his Fathers Wife, whereby we may well perceive it was a known Church, but yours is not known.*

Smith, Then could you not persecute it as ye do; but as ye say, the Church of God at *Corinth* was manifest both to God and *Paul*, even so is the Church of God in *England* (whom ye persecute) both known to God, and also to the very Wicked, altho' they know not, nor will not know their Truth nor Conversation; yea, and your sinful number have professed their Truth, and maintained the same a long season.

Bonner, *Well, thou sayest that the Church of God was only at Corinth, when Paul writ unto them, and so will I put it in writing, shall I?*

Smith, I marvel greatly that you are not ashamed to lay Snares for your Brethren in this manner; this is now the third Snare you have laid for me; 1st. To make me confess that the Church of *England* is not the Church of Christ: 2^{dly}. To say it is not known: 3^{dly}, To lay the Church of God is not Universal, but Particular, and this is not the office of a Bishop; for if an Innocent had come in your way, you would have done your best, I see, to have intangled him.

Harpsfield, *Well, Friend, you are no Innocent, as appeareth.*

Smith, By the Grace of God I am that I am, and this Grace in me, I hope is not vain.—Bonner laughing, said, *Tell me, how sayst thou of the Church?* —Smith, I told you whereupon the true Church is builded, and I affirm in *England* to be the Congregation of God, and also in *omnem Terram*, as it is written, *Their sound is gone forth into all Lands*, and that is the afflicted and persecuted Church, which ye cease not to imprison, slay and kill: And in *Corinth*, was not all the Congregation of God but a number of those holy and elect People of God? for neither *Paul* nor *Peter* were present at *Corinth*, when they wrote, and yet were they of the Church of God, as many thousands more, which also communicate in that holy Spirit.

Bonner, *What call you Catholick, and what call you Church?*

Smith, Catholick is universal, and Church is a Congregation knit together in unity. —Then after much more talk, it was laid to his charge that he and his fellow spoke one thing, whereof he praised God, and was sent again to the Garden; where after a while, as his Brother *Harwood* and he had been together, came one of the Chaplains, that much desired to commune with him, demanding first, *If he were a Prisoner?*

Smith, I am in the flesh a Prisoner, and subject to my Master, and yours, but I hope yet the Lords free-man, through Christ Jesus.

Dr. *I do much desire to talk with you lovingly, because you are a man I much esteem*; with many other sweet words. — To which I answered, *Sub melle latet Venenum*; and after much ado about his God, I compelled him to say, that it must needs enter into the Belly, and so fall into the Drought. To which he answered,

Dr. *What derogation was it to Christ, when the Jews spit in his face?*

Smith, If the Jews (being his Enemies) did but spit in his face, and we (being his Friends) throw him into the Drought; which of us have deserved the greatest Damnation? Then by your Arguments, he that doth injury to Christ, shall have most plentiful Salvation. [Then start he away, and would have his Humanity incomprehensible, making a comparison between our Soul, and the Body of Christ, bringing in to serve his turn] *Which way Christ came in among his Disciples, the Doors being shut?*

Smith, Altho' it be said, that when he came, the Doors were shut, yet have I as much to prove that the Doors opened at his coming, as ye have to prove that he came through the door; for that mighty God that brought the Disciples out of Prison (which yet when search came, were found shut) was able to let Christ in at the door, although it were shut; and yet it maketh not for your purpose, for they saw him, heard him, and felt him, and so cannot we say ye do. [At which answer, he made many scoffs, and departed, and we were carried into my Lords Hall, where we were baited of my Lords band almost all the day, until our Keeper seeing their disorder, shut us up in a fair Chamber, while my Lord went into his Synagogue to condemn *M. Denly* and *John Newman*.

Then brought they up the L. Mayor to hear our matter above in the Chamber, and I first of all was called into the Chamber, where the Bishop intended to Sup, where the L. Mayor being set, with the Bishop, and one of the Sheriffs, Wine was walking on every side, I standing before them, as an outcast, which made me remember how *Pilate* and *Herod* were made Friends, but no man was sorry for *Josephs* hurt; but after the Bishop had well drunk, my Articles were sent for, and read, and he demanded: *Whether I said not as was written?* — Smith, That I have said, I have said, and what I have said, I do mean utterly.

Bonner, *Well my Lord Mayor, your Lordship hath heard somewhat what a stout Heretick this is, and that his Articles have deserved death; yet nevertheless, for as much as they do report me for to seek Blood, and call me Bloody Bonner, Whereas God knoweth, I never sought any mans Blood in all my life, I have stayed him from the Consistory this day, whither I might have brought him justly, and yet here before your Lordship I desire him to turn, and I will with all speed dispatch him out of trouble, and this I profess before your Lordship and all this Audience.*

Smith, Why do you put on this fair visor before the Lord Mayor to make him believe that ye seek not my Blood, to cloak your Murthers through my stoutness, as you call it? Have ye not had my Brother *Tomkins* before you, whose hand, when you had burned most cruelly, ye burnt also his body, and not only him, but a great many of the Members of Christ, men that feared God, and lived Vertuously, and also the Queens true Subjects; and seeing to these Saints you have shewed so little mercy, shall it seem to my Lord, and this Audience, that ye shew me more favour? No, no, my Lord, but if you mean as you say, why then examine you me of that I am not bound to answer you unto?

Bonner, Well, what sayest thou to the Sacrament of the Altar, is it not the very Body of Christ, Flesh, Blood and Bone, as it was born of the Virgin?

Smith, I have answered, that it is none of Gods order, neither any Sacrament, but mans own invention (and shewed him the Lords Institution) But when he was so earnest before the Audience, declaring that we knew nothing, bringing out his *hoc est Corpus meum*, to lay in my dish, I proved before the Audience, that it was a dead God, declaring the distinction appointed between the two Creatures of Bread and Wine, and that the Body without Blood, hath no Life. At which *Harpfield* found himself much offended, and took the Tale out of my Lords Mouth, saying, *I will prove by the Scriptures, that you blaspheme God in so saying; for it is given in two parts, because there is two things shewed, that is to say, his Body and his Passion, as saith St. Paul, and therefore is the Bread his Body, and the Wine the representation of his Death and Blood shedding.*

Smith, You falsifie the Word, and rack it to serve your purpose; for Wine was not only the shewing of his Passion, but the Bread also; for our Saviour saith, *So oft as you do this, do it in remembrance of me*; And *St. Paul* saith, *So oft as you eat of this Bread, and drink of this Cup, you shall shew the Lords Death till he comes*; and here is as much reverence given to the one as the other. — Then rose up the L. Bishop, and the Lord Mayor desired me to save my Soul. — *Smith*, I hope it is saved through Christ Jesus, desiring him to have pity on his own Soul, and remember whose Sword he carried. At which I was carried into the Garden, and there abode until the rest of my Friends were examined, and so were we sent away with many foul Farewels to *Newgate* again; the Lord Bishop giving the Keeper a charge to lay me in Limbo.

Another Examination of Robert Smith, before the said Bishop.

UPon Saturday, at Eight of the Clock, I was brought to his Chamber again, and there by him examined, as followeth. — *Bonner*, *Thou Robert Smith sayst, that there is no Catholick Church here on Earth.* — *Smith*, You have heard me both speak the contrary, and you have written it

it is a Witness of the same. — Bonner, *Yea, but I must ask thee this Question, how sayst thou?* — Smith, Must you of necessity begin with a Lye? it maketh manifest that you determin to end with the same; but there shall no Lyars enter the Kingdom of God; nevertheless, if you will be answered, ask my Articles that were written yesterday, and they shall tell you, that I have confessed a Church of God, as well in Earth as in Heaven, and yet all one Church, and one mans Members, even Christ Jesus.

Bonner, *Well, what sayest thou to Auricular confession, is it not necessary to be used in Christs Church; and wilt thou not be shaven of the Priest?*

Smith, It is not needful to be used in Christs Church, as I answered yesterday; but if it be needful for your Church, it is to pick mens Purfes, and such Pick-purse matters is all the whole rabble of your Ceremonies; for all is but Money matters that ye maintain. — Bon. *How art thou able to prove that Confession is a Pick-purse matter? Art thou not ashamed so to say?*

— Smith, I speak by experience, for I have both heard and seen the Fruits of the same; for first, we see it hath been a bewrayer of Kings secrets, and the secrets of other mens Consciences, who being deliver'd, and glad to be discharged of their sins, have given to Priests great sums of Money to absolve them, and sing Masses for their souls health; and began to tell him an Example of a Gentleman in *Norfolk*, who being bound in Conscience, through the perswasion of the Priest gave away a great part of what he had; the which thing when his Brother heard, he went to *London*, and declaring it to the Council, how that by subtilty the Priest had robbed his Wife and Children, he recovered a great part again, to the value of two or three hundred Pounds. [As I was relating this, the Bp. saw it favour'd not to his purpose, but began to revile me, and said] *By the Mass, if the Queens Majesty were of his mind, I should not come to talk before any man, but should be put into a Sack, and a Dog tyed unto the same, and so should be thrown into the Water.*

Smith, I know you speak by Practice as much as Speculation; for both you and your Predecessors have sought all means possible to kill Christ secretly, witness *M. Hum*, whom your Predecessors caused to be thrust in at the Nose with hot burning Needles, and then to be hanged, and said, *he hanged himself*: and also a Brother of yours, a Bishop of your Profession, having in his Prison an Innocent man, whom, because he saw he was not able by the Scriptures to be overcome, he made him privily to be snarled, and his flesh to be torn, and pluckt away with a pair of Pinors; and bringing him before the People, said, *The Rats had eaten him*: Thus, according to your Oath, is all your dealing, and hath been; and as you taking upon you the Office, do not without Oaths open your Mouthes, no more do you without Murder maintain your Traditions.

Bonner.

Bonner, *Al! you are a Generation of Lyars, there is not one true Word that cometh out of your Mouthes.*—Smith, Yes, my Lord, I have said that Jesus Christ is dead for my sins, and risen for my Justification, and this is no Lye.—Bonner, *How sayst thou Smith, to the seven Sacraments, believest thou not that they be of Gods order, that is to say, the Sacrament of, &c.*—Smith, As for the Sacrament of the Altar, and all your Sacraments, they may well serve your Church, but Gods Church hath nothing to do with them; neither have I any thing to do with them, nor you to examine me of them.—Bon. *Why is Gods order changed in Baptism, in what point do we differ from the Word of God?*—Smith, First in Hollowing your Water, in Conjuring the same, in Baptizing Children, with Anointing and Spitting in their Mouthes, mingled with Salt, and with many other lewd Ceremonies, of which not one point is able to be proved in God's order.—Bon. *By the Mass, this is the most unshamefacedst Heretick that ever I heard spake.*—Smith, Well sworn, my Lord, you keep a good Watch.—Bonner, *Well, Mr. Controler, you catch me at my Words but I will Watch thee as well, I warrant thee.* [John Mordant being by, said,] *By my Troth my Lord, I never heard the like in all my life; but I pray you, my Lord, mark well his answer for Baptism, he disalloweth therein holy Oyntment, Salt, and such other laudable Ceremonies, which no Christian man will deny.*—Smith, That is a shameful Blasphemy against Christ, so to use any mingle-mangle in your Baptism.—Bon. *I believe, I tell thee, that if they die before they are Baptized they are damned.*—Smith, You shall never be saved by that belief; but I pray you, my Lord, shew me, are we saved by Water or by Christ?—Bon. *By both*—Smith, Then the Water died for our Sins, and so must you say, that the Water hath Life, and it being our Servant, and created for us is, our Saviour?

Bonner, *Why, how understandest thou these Scriptures, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God? And again, suffer (saith our Saviour.) these Children to come unto me; if thou wilt not suffer them to be Baptized after the laudable order, thou letteth them to come unto Christ.*

Smith, Where you alledge, except a man be born, &c. And will thereby prove the Water to save. The Apostle asked the *Galatians*, whether they received the Spirit by the deeds of the Law or by the Preaching of Faith? And where you say, I let the Children from coming unto Christ, it is manifest by our Saviours Words, that you let them to come, that will not suffer them to come, without the necessity of Water, for he saith, *suffer them to come unto me*, and not unto Water; and it is not, saith *St. Peter*, the washing away of the filth of the Flesh, but in a good Conscience converteth unto God; and to prove that the Water only bringeth not the holy

holy Ghost, it is written that *Simon* received Water, and would have received the holy Ghost for Money; and many received the holy Ghost before Baptism, and to Judge Children damned that be not Baptised, it is Wicked.

Mordant, By our Lady, Sir, I believe that if my Child dye without Water, he is damned.—*Bonner*, Yea, and so do I, and all Catholick men, good Master *Mordant*—*Smith*, Well, my Lord, such Chatholick, such Salvation.—*Bonner*, Well, Sir, what say you to the Sacrament of Orders?

Smith, You may call it the Sacrament of Misorders, for all orders are appointed of God, but as for your Shaving, Anointing, Greasing, Peling and Rounding, there are no such things appointed in Gods Book, and therefore I have nothing to do to believe your orders; and as for you, my Lord, if you had grace, or intelligence, you would not so disfigure your self as you do.

Bonner, Sayst thou so now, by my Truth, and I will go shave my self to anger thee; (withal, desiring me before he went to answer to these Articles.)

Bonner, What say you to the holy Bread and holy Water, to the Sacrament of Anointing, and to all the rest of such Ceremonies of the Church?

Smith, I say they be Baubles for Fools to play withall, and not for the Children of God to exercise themselves in, and therefore they may go among the refuge.—Then went away Mr. *Mordant*, and my Lord went to shaving, leaving there certian Doctors, to assay what they could do, of whom I was baited half an hour; of whom I asked this question, Where were all you in the dayes of *K. Edward*, that you spake not that which you spake now?—*Dr.* We were in England.

Smith, Yes, but then you had the Faces of men, but now you have put on Lyons Faces again; you shew your selves as full of malice as may be, for you have for every time a visor; yea, and if another King *Edward* should arise, ye would then sav down with the Pope, for he is Antichrist, and so are his Agents.—[Then they reviled me, and had me away, but brought me before them again, and one of them asked me] If I disallowed confession?—*Smith*, To whom I answered, look in my Articles and they will show you what I allow.—*Dr.* In your Articles you allow not Auricular Confession.—*Smith*, I allow it not, because the Word alloweth it not, nor commandeth it not.—*Dr.* Why, it is written, thou shalt not hide thy Sins and Offences.—*Smith*, No, I do not, when I confesse them to Almighty God.

Dr. Why, you cannot say that you can hide them from God, and therefore you must understand the words are spoken, to be uttered to them that do not know them.

Smith, You have made a good answer, then must the Priest confesse himself to me, as I to him, for I know his faults and secrets no more then he knows

knows mine; and *David* said, *I will confess my Sins unto thee, Lord.* [And after some more words passed between me and the Doctors, came in the Bishop from shaving, and asked me] *How I liked him?*

Smith, Forsooth, you are even as wise as you were before you were shaven.

Bonner, Well, How standeth it, Master Doctors, have you done any good?

Dr. No, by my Troth, my Lord, we can do no good.—*Smith, Then it is fulfilled which is written, How can an evil Tree bring forth good Fruit?*

Bon. Nay, naughty fellow, I set these Gentlemen to bring thee home to Christ.

Smith, Such Gentlemen, such Christs, and as truly as they have that Name from Christ, so truly do they teach Christ.

Bonner, Well, wilt thou neither hear them nor me.—*Smith, Yes, I am compelled to hear you, but you cannot compel me to follow you.*

Bonner, Well, thou shalt be burnt at a Stake in Smithfield, if thou wilt not turn.

Smith, And you shall burn in Hell, if you repent not. But, my Lord, to put you out of doubt, because I am weary, I will strain Curtesie with you; I perceive you will not with your Doctors come unto me, and I am not determined to come unto you, by Gods Grace, for I have hardned my Face against you, as hard as Brasse. [Then after many railing sentences, I was sent away: And thus have I left the Truth of my Answers in writing, being thereunto desired by my Friends, that you may see how the Lord hath, according to his promise, given me a Mouth and Wisdom to answer in his Cause, for which I am condemned and my Cause not heard.]

The last Examination of Robert Smith before Bishop Bonner, with his Condemnation in the Consistory.

The second day of July, I was, with my Brethren, brought into the Consistory, and mine Articles read before the Mayor and the Sheriffs, with all the Assistants, unto which I answered.—*Bonner, By my faith, my Lord Mayor, I have shewed him as much favour as any man living might do, but I perceive all is lost, both in him and all his Company*—*Smith, [At this word, which he coupled with an Oath, came I in, and said] my Lord, it is written you must not Swear.*—*Bon. Ah Master Controller! are you come? Lo, my Lord Mayor, this is Master Speaker* (pointing to my Brother Tankerfield) *and this is Master Controller* (pointing to me) *and then began to read my Articles*—*Smith, I require you, my Lord, in Gods behalf unto whom pertaineth your Sword and Justice, that I may here before your presence answer to these Objections that are laid against me, and if any thing can be proved Heresie that I have said, I will recant before this Auditory.*—*Mayor, Why, Smith, thou canst not deny, but this thou saidst.*—*Smith, Yes, I deny that which he hath written, because he hath both*

added

added to, and deminished from the same; but what I have spoken I will never deny.—Mayor, *Why, thou speakest against the blessed Sacrament of the Altar.*—Smith, I denied it to be any Sacrament, and I do stand here to make proof thereof, and if my Lord here, or any of his Doctors, be able to prove either the name or usage of the same, I will recant mine error.—[Then spake my Brother Tankerfield, and defended the probation of things which they called Heresie, unto which the Bishop answered.—Bon. *By my Troth, Master Speaker, you shall Preach at a Stake.*—Smith, Well sworn, my Lord, you keep a good Watch.—Bonner, *Well, Master Controler, I am no Saint.*—Smith, No, nor yet good Bishop; for a Bishop, saith St. Paul, should be faultless and a dedicate Vessel unto God; and are you not ashamed to sit in Judgment, and be a Blasphemer, condemning Innocents?—Bonner, *Well, Master Controler, you are faultless.*

Smith speaking to the Mayor, said, I require you in Gods name, that I may have Justice; we are here this day a great many Innocents, that are wrongfully Accused of Heresie, and I require you, if you will not seem to be partial, let me have no more favour at your hands, than the Apostle had at the hands of Festus and Agrippa, who being Heathens and Infidels, gave him leave not only to speak for himself, but also heard the probation of his Cause; this require I at your hands, who being a Christian Judge, I hope will not deny me that right which the Heathen have suffered; if ye do, then shall all this Audience, and the Heathen spake shame of your fact; for a City (saith our Saviour) *that is Buildded on a Hill cannot be hid*; if they therefore have the Truth, let it come to light; for all that do well come to the Light, and they that do evil hate the Light.—Then the Mayor hanging down his head said nothing; but the Bishop told him he should preach at a Stake, and so the Sheriff cryed (with the Bishop) *Away with him.*

Thus came he before them four times, desiring Justice, but could have none, and at length his Friends requiring, with one voice, the same, but could not have it, they had Sentence; and then being carried out, were brought in again, and had it every man severally given.—But before the Bishop gave Sentence on Robert Smith, he told him in derision of his Brother Tankerfield, a Tale between a Gentleman and his Cook.—To which he answered, you fill the Peoples Ears with Phantasies and foolish Tales, and make a laughing matter at Blood; but if you were a true Bishop, you should leave these railing Sentences, and spake the Words of God.—Bonner, *Well, I have offered to that naughty Master Spaker, your Companion the Cook, that my Chancellor should here instruct him, but he hath here with great disdain forsaken it. How sayest thou, wilt thou have him instruct thee, and lead thee in the right way?*

Smith

Smith, If your Chancellor shall do me any good, and take any pains, as you say, let him take mine Articles in his hands that you have objected against me, and either prove one of them Heresie or any thing that you do to be good, and if he be able so to do, I stand here with all my heart to hear him; if not, I have no need, I praise God of his Sermon; for I come to answer for my life, and not to hear a Sermon — Then began the Sentence in *Dei Nomine*. — To which *Smith* answered, that he began in a wrong name, requiring of him, where he learned in Scriptures to give sentence of death against any man for his Conscience sake? — To the which he made no answer, but went forward to the end; and immediately cryed, *Away with him*. — Then *Smith* turned to the Mayor and Sheriffs, and said, Is it not enough for you, that ye have left the strait way of the Lord, but that, you must condemn Christ causeless. — Bon. Well, Master Controller, now you cannot say but I have offered you fair to have Instruction; and now I prethee call me bloody Bishop, and say I seek thy Blood. — *Smith*, Well, although neither I, nor any of this Congregation, do report the truth of your fact, yet shall these Stones cry it out, rather then it shall be hidden. — Bonner, *Away with him, away with him*. — Woodrose, *Away with him, take him away*.

Smith, Well, good Friends, ye have seen and heard the great wrong that we have received this day, and ye are all Records, that we have desired the probation of our cause by Gods Book, and it hath not been granted, but we are condemned, and our cause not heard; nevertheless, my Lord Mayor, forasmuch as here you have exercised Gods Sword causeless, and will not hear the right of the Poor, I commit my cause to Almighty God, that shall judge all men according unto right, before whom we shall both stand without Authority, and there will I stand in the right to your great confusion, except you repent, which the Lord grant you to do, if it be his will. And then was I with the rest of my Brethren carried away to *Newgate*.

Thus, gentle Reader, as near as I can I have set out the Truth of my Examination, and the verity of mine unjust Condemnation for the Truth, desiring God that it may not be laid to the charge of thee, O England! requiring your hearty Prayers unto God for his Grace and Spirit of boldness, with hope even shortly to set to my Seal at *Oxbridge*, the 8th. of *August*, by Gods Grace; Pray that it may be to his Honour, my Salvation, and your Consolation, I pray you, *da gloriam Deo*, Robert Smith.

O ye that love the Lord, see that ye hate the thing that is Evil.

Thus, Reader, thou hast a full Relation of the Christian fortitude and valour of this faithful Martyr, who so valiantly and manfully stood in the defence

defence of his Masters cause; and as thou seest him here boldly stand in Examination before the Bishop and Doctors; so was he no less comfortable also in the Prison among his Fellows, who being together Prisoners in *Newgate*, did daily pray and exhort one another, and his care was not only for those in the same Prison with him, but for other Prisoners, to whom he sent several good Epistles of love and Exhortation; and many were converted by him from the Iniquity of the times, some of which Epistles are as followeth.

A Letter of Robert Smith's to his Wife in Meetre.

THe God that giveth Life and Light, and leadeth into rest,
That breaketh Bonds, and bringeth out the Poor that are oppress,
And keepeth mercy for the Meek, his Treasure and his Store
Encrease thy Life in perfect Love, both now and evermore;
That as thou hast begun to ground in Faith and fervent Love,
Thou mayst be made a mighty Mount that never may remove,
That thine Ensamble may be shewed among all thine Encrease,
That they may live and learn the like, and pass their time in Peace.

Thy Salutations that were sent, I heartily retain,
And send thee seventy times as much to thee and thine again;
And for because I know the Gold that thou dost most desire,
I send thee here a Paper full, is fined in the Fire,
In hope thou wilt accept it well, although it be but small,
Because I have none other good to make amends withall:
For all thy free and friendly Facts which thy good Will hath wrought,
I send thee surely for a shift the thing that cost me nought.
Abstain from all Ungodliness; in dread direct your dayes,
Possess not sin in any wise, beware of wicked Wayes;
Hold fast your Faith unfeignedly, build as you have begun,
And arm your self in perfect Faith to do as you have done,
Lest that the wicked make a mock that you have took in hand,
In leaving of the perfect Rock to build upon the Sand:
Beware these filthy Pharisees, their building is in Blood,
Eat not with them in any wise, their Leaven is not good,
Their Salt is all unsavoury, and under good intents
They maintain all their Knavery, and murder Innocents;
They seek to set in Christ's Seat, and put him out of place,
And make all means that may be made, his doings to deface;
They keep him down with Bills and Bats, that made the blind to see,
They make a God for Mice and Rats, and say the same is He;

They shew like Sheep, and sweat like Wolves, their Baits be all for Blood,
 They kill and slay the simple Souls, and rob them of their good;
 The dark Illusions of the Devil hath dimm'd so their Eyes,
 That they cannot abide the Truth to stir in any wise;
 And if you keep the perfect Path (as I have hope you do)
 You shall be sure to have such shame as they can put you to.
 For all that lead a godly Life shall surely suffer loss,
 And eke the World will seek their shame, and make them kiss the Cross;
Ye shall be killed, saith Christ, your Sorrows shall not cease,
And yet in your Afflictions, I am your perfect Peace;
For in the World you shall have Wo, because you are unknown,
And for because you hate the World, the World will love his own.
 Be fervent therefore to the Death against all their Decrees,
 And God shall surely fight for thee against thine Enemies:
 Commit thy cause unto the Lord, revenge not any Evil,
 And thou shalt see the Wicked want, when thou shalt have thy Will;
 For all Afflictions that may fall, that they can say or do,
 They are not sure of the Wealth we shall attain unto;
 For I have seen the Sinners spread their Branches like a Bay,
 And yet e'er one could turn his head were withered clean away.
 Beware that Money make you not in Riches to arise.
 Against the goodness of the Lord, among the Worldly wise;
 For many Mischiefs it hath made, that may not be exprest,
 And many Evils it hath begun, which may not be redrest;
 For Money maketh many one in Riches to Rebel;
 And he that maketh Gold a God, he hath a Soul to sell;
 It maketh Kings to kill and slay, and waste their Wits in War,
 In leaving of the Wolf at home, to hunt the Fox afar:
 And where they should see Justice done, and set their Realm in rest,
 By Money they be made a mean, to see the Poor oppress;
 It maketh Lords obey the Laws that they do ill and nought;
 It maketh Bishops suck the Blood, that God hath dearly bought;
 And where they should be faithful Friends and Fathers to the Flock,
 By Money they do turn about, even like a Weather-Cock.
 The Priest doth make a Money mean, to have again his Whores,
 To put away his wedded Wife and Children out of doores:
 It holdeth back the Husband-man, which may not be forborn,
 And will not suffer him to sow and cast abroad his Corn.
 In like case, it doth let again, when that the Seed they sow,
 It choaketh up the Corn again, so that it cannot grow:

The Husband he would have a Wife with Nobles new and old,
The Wife would have the Husband hang'd, that she might have his Gold.
It maketh Murders many a one, and beareth much with Blood;
The Child would see the Parents slain, to seize upon their Good:
And though it be a blessed thing, created in the kind,
It is a necessary Evil, annexed to the Mind;
For who so playeth with the Pitch, his Fingers are defiled,
And he that maketh Gold a God, shall surely be beguiled:
Be friendly to the Fatherless, and all that are oppress'd,
Assist them alwayes out of hand, and see them set at rest:
In all your doings, and your deeds, let Mercy still remain;
For with the Measure that you meet, shall ye be met again.
Be alwayes lowly in your Life, let Love enjoy her own,
The highest Trees are seldom sure, and soonest overthrown.
The Lyons lack and suffer sore in hunger and in thirst,
And they that do oppress the Poor, continue still accurst.
The Bee is but a little Beast in Body and in sight,
And yet she bringeth more encrease than either Crow or Kite:
Therefore beware in any wise, keep well your Watch alway,
Be sure of Oyl within your Lamp, let not your Light decay;
For Death despiseth them that lack, and hateth them that have,
And treadeth down the Rich and Poor together in the Grave.
Exhort your Children to be chaste, rebuke them for their ill,
And let not them in any wise be wedded to their will:
Laugh not with them, but keep them low, shew them no merry cheer,
Lest thou do weep with them also, but bring them up in fear;
And let your Light and Living shine, that ye be not suspect
To have the same within your self for which they are correct;
Be meek and modest, in a mean let all your Deeds be done,
That they which are without the Law may see how right you run:
Keep well the Member in your Mouth, your Tongue see that you tame;
For out of little Sparks of Fire proceedeth out a flame:
And as the Poyson doth expresse the Nature of the Toad,
Even so the Tongue doth manifest the Heart that feareth God;
For therewith blest we God above, and therewith curse we men,
And thereby Murders do arise through Women now and then;
And seeing God hath given a Tongue, and put it under power,
The surest way is for to set a Hatch before the Door;
For God hath set you in a Seat of double low degree,
First unto God, and then to Man a Subject for to be.

I write not, that I see in you these things to be suspect,
 But only set before your face how Sin should be correct;
 For Flesh and Blood I know you are, as other Women be,
 And if ye dwell in Flesh and Blood, there is Infirmitie.
 Receive a Warning willingly, that to thy Teeth is told,
 Account the Gift of greater Price than if he gave thee Gold:

*A wise man (saith Solomon) a Warning will embrace,
 A Fool will sooner (as he saith) be smitten on the face.*

And as your Members must be dead from all things that are vain,
 Even so by Baptism you are born to live with Christ again.

Thus farewell, free and faithful Friend, the Lord that is above
 Encrease in thee a perfect Faith, and lead thee in his Love;
 And as I pray with perfect Love, and pour out bitter Tears
 For you and all that are at large abroad among the Bryars,
 Even so I pray thee to prefer my Person and my Bands
 Unto the Everlasting God, that hath me in his hands,
 That I may pass out of this Pound wherein I am oppress'd,
 Inclosed in a clod of Clay that here can have no rest;
 That as he hath begun in me his Mercies many one,
 I may attain to overtake my Brethren that be gone,
 That when that Death shall do his worst, where he shall point a place,
 I may be able, like a man, to look him in the face;
 For though he catch away my Cloak, my Body into the Dust,
 Yet I am sure to save a Soul when Death hath done his worst;
 And though I leave a little Dust dissolved, without Blood,
 I shall receive it safe again, when God shall see it good;
 For my Redeemer, I am sure, doth live for evermore,
 And sitteth high upon the Heavens, for whom I hunger sore,
 Even as the Deer, with deadly Wounds, escaped from the Spoil,
 Doth haste by all the means he may, to seek unto the Soyl,
 Of whom I hope to have a Crown that always will remain,
 And eke enjoy a perfect Peace for all my Wo and Pain:
 The God that giveth all encrease, and seeketh still to save,
 Abound in thee, that perfect Peace which I do hope to have;
 And I beseech the living God, to hold thee in his hands,
 And wish thee even withal my heart the blessing of my bands,
 Which I esteem of higher Price than Pearl or precious Stone,
 And shall endure for evermore, when earthly things are gone;
 For though the Fire do consume our Treasure and our Store,
 Yet shall the goodness of the Lord endure for evermore:

And where thou art a Friend to him that is, o me full dear,
The God of might make thee amends when all men shall appear,
That hath shewed Mercy to the Meek, and rid them out of pain.
And thus the Lord possess thy Spirit till we do meet again.

If thou wilt have a Recompence,
Abide still in Obedience.

Robert Smith's *Exhortation to his Children.*

Give ear, my Children, to my Words, whom God hath dearly bought;
Lay up my Law within your heart, and print it in your thought;
For I your Father have foreseen the frail and filthy way,
Which Flesh and Blood would follow fain, even to their own decay.
For all and every living Beast their Crib do know full well,
But Adam's Heirs above the rest are ready to rebel;
And all the Creatures on the Earth full well can keep their way,
But Man above all other Beasts is apt to go astray;
For Earth and Ashes is his Strength, his Glory and his Reign,
And unto Ashes at length shall he return again;
For flesh doth flourish like a Flower, and grow up like a Grass,
And is consumed in an hour, as it is brought to pass:
In me the Image of your years, your Treasure and your Trust,
Whom you do see before your face dissolved into Dust;
For as you see your Father's flesh converted into Clay,
Even so shall ye, my Children dear, consume and wear away;
The Sun and Moon, and eke the Stars, that serve the day and night,
The Earth, and every earthly thing shall be consumed quite,
And all the Worship that is wrought, that have been heard or seen,
Shall clean consume and come to nought, as it had never been.
Therefore that ye may follow me your Father and your Friend,
And enter into that same Life which never shall have end,
I leave you here a little Book for you to look upon,
That you may see your Fathers face when I am dead and gone,
Who for the hope of heavenly things, while he did here remain,
Gave over all his golden years in Prison and in Pain;
Where I among mine Iron Bands, enclosed in the dark,
A few dayes before my Death did dedicate this Work
To you mine Heirs of earthly things, which I have left behind,
That ye may read and understand, and keep it in your Mind;
That as you have been Heirs of that which once shall wear away,
Even so you may possess the part which never shall decay;

In following of your Father's foot in Truth, and eke in Love,
 That ye may also be his Heirs for evermore above :
 And in Example to your Youth, to whom I with all good,
 I preach you here a perfect Faith, and seal it with my Blood :
 Have God alwayes before your Eyes, in all your whole intents,
 Commit not sin any wise, keep his Commandments,
 Abhor that arrant Whore of *ROME*, and all her Blasphemies,
 And drink not of her Decretals, nor yet of her Decrees.
 Give honour to your Mother dear, remember well her pain,
 And recompence her in her Age in like with Love again ;
 Be alwayes aiding at her hand, and let her not decay,
 Remember well your Father's fall, that should have been her stay ;
 Give of your Portion to the Poor, as Riches do arise,
 And from the needy naked Soul turn not away your Eyes ;
 For he that will not hear the Cry of such as are in need,
 Shall cry himself, and not be heard when he would hope to speed ;
 If God hath given you great Encrease, and blessed well your Store,
 Remember you are put in trust to minister the more.
 Beware of foul and filthy Lust, let Whoredom have no place,
 Keep clean your Vessels in the Lord, that he may you imbrace :
 Ye are the Temples of the Lord, for ye are dearly bought,
 And they that do defile the same, shall surely come to nought :
 Possess not Pride in any case, build not your Nests too high,
 But always have before your face, that ye are born to dye.
 Defraud not him that hired is, your Labours to sustain,
 But give him always out of hand his Penny for his Pain ;
 And as ye would that other men against you should proceed,
 Do you again the same to them when they do stand in need ;
 And part your Portion with the Poor, in Money and in Meat,
 And feed the fainted feeble Soul with that which ye should eat,
 That when your Members lacketh Meat, and cloathing to your back,
 You may the better think on them that now do live and lack.
 Ask counsel at the Wise, give ear unto the end,
 Refuse not you the sweet Rebuke of him that is your Friend ;
 Be thankful always to the Lord, with Prayer and with Praise ;
 Desire you him in all your deeds for to direct your Wayes,
 And sin not like that Swearing sort, whose Bellies being fed,
 Consume their years upon the Earth, from Belly unto Bed ;
 Seek first, I say, the living God, set him always before,
 And then be sure that he will bless your Basket and your Store.

And thus, if you direct your dayes according to this Book,
Then shall they say, who see your ways, how like me you do look :
And when you have so perfectly upon your fingers ends
Possessed all within your Book, then give it to your Friends ;
And I beseech the living God replenish you with Grace,
That I may have you in the Heavens, and see you face to face.
And though the Sword hath cut me off, contrary to my kind,
That I could not enjoy your Love according to my Mind ;
Yet do I hope, when that the Heavens shall vanish like a Scrole,
I shall receive your perfect shape in Body and in Soul ;
And that I may enjoy your Love, and ye enjoy the Land,
I do beseech the living God to hold you in his hand.

Farewell, my Children, from the World where ye must yet remain,
The Lord of Hosts be your defence till we do meet again.
Farewell my Love, and loving Wife, my Children and my Friends,
I hope to God to have you all, when all things have their ends ;
And if you do abide in God, as you have now begun,
Your course I'll warrant will be short, ye have not far to run ;
God grant you so to end your years, as he shall think it best,
That ye may enter into Heaven, where I do hope to rest.

Robert Smith to his Brother.

AS Nature doth me bind, because thou art my Blood,
According to my kind to give thee of my good,
That thou mayst have in mind how I have run my Race,
Although thou bide behind but for a little space,
I give thee here a Pearl, the Price of all my good,
For which I leave my Life to buy it with my Blood ;
More worth than all the World, or ought that I can note,
Although it be clad in such a simple Coat ;
For when I had obtain'd this Pearl of such a Price,
Then was I sure I gain'd the way for to be wise ;
It taught me for to fight, my flesh for to despise,
To stick unto the Lieke, and for to leave the Lyes,
In sending out my Seed with Bonds and bitter Tears,
That I might reap with joy in everlasting Years,
And have for all my Loss, my Travail and my Pain,
A thousand times and more of better Goods again ;
And for because the good that hath been got and gain'd,
And that the Lords Elect hath ever more obtain'd,

Is closed in this Book, which I do give to thee,
 Wherein I have my part, as thou thy self mayst see;
 In which I hope thou hast a stock also in store,
 And wilt not cease to Sail till God has made it more:
 I will thee to beware, be sure thou keep it well,
 For if thou do it lose, thy part shall be in Hell.
 And here I testifie before the living God,
 That I detest to do the things that are forbad;
 And as my judgment is, my Body to be brent,
 My heart is surely set therewith to be content.
 And sith it is his Will to put me in his Power,
 Upon his holy Hill to fight against this Whore,
 Full well I am content, if he allow it so,
 To stand with all my might, the Whore to overthrow:
 Even with a willing Mind, the Death I will out-face,
 And as I am assured, the Battel to embrace,
 That they which hear the Truth, how I have past the Pike,
 May set aside their Youth, and learn to do the like.
 And though it be my lot, to let her suck my Blood,
 Yet am I well assured, it shall do her no good;
 For she is set to kill the thing she thinks accurst,
 And shall not have her fill of Blood untill she be burst.
 And whenas thou shalt see or hear of my decease,
 Pray to the living God, that I may pass in peace;
 And when I am at rest, and rid out of my pain,
 Then will I do the like for thee to God again:
 And to my woful Wife and Widdow desolate,
 Whom I do leave behind in such a simple state,
 And compassed with Tears and Mournings many one,
 Be thou her staying Staff when I am dead and gone.
 My Mouth may not expresse the Dolours of my Mind,
 Nor yet my heaviness to leave her here behind;
 But as thou art my Bone, my Brother and my Blood,
 So let her have thy Heart if it may do her good:
 I took her from the World, and made her like the Cross,
 But if she hold her own, she shall not suffer loss;
 For where she had before a man, unto her make,
 That by the force of Fire was strangled at a Stake,
 Now shall she have a King to be her helping hand,
 To whom pertains all things that are within the Land.

And eke my Daughter dear, whom I bequeath to thee,
 To be brought up in fear, and learn the A B C;
 That she may grow in Grace, and ruled by the Rod,
 To learn to lead her Life within the fear of God,
 And always have in mind, thy Brother being dead,
 That thou art left behind, a Father in my stead.
 And thou my Brother dear, and eke my Mother's Son,
 Come forth out of all fear, and do as I have done;
 And God shall be thy Guide, and give thee such Increase,
 That in the flames of fire thou shalt have perfect Peace;
 Into Eternal Joy, and pass out of all pain,
 Where we shall meet with Mirth, and never part again.
 If thou wilt do my Daughter good,
 Be mindful of thy Brother's Blood.

Teach me, O Lord, to walk thy Wayes, my living to amend,
 And I shall keep it all my dayes, even to my Lives end:
 Give me a Mind to understand, so shall I never start,
 But I shall keep all thy Precepts, even wholly with my Heart;
 Make me to go a perfect pace in that I have begun,
 For all my love and my delight is in thy Wayes to run:
 Encline my heart unto thy Ways, set thou thereon my thought,
 And let me not consume my dayes to covet that is nought:
 O quicken me in all thy Wayes the World for to despise,
 And from all fond and foolish Toyes, turn thou away mine Eyes:
 O plant me in thy perfect Word, which is to me so dear,
 Lay up thy Laws within my Heart, to keep me still in fear;
 And rob me of that great Rebuke, which I do fear full sore;
 For all thy Judgments and thy Laws endure for evermore.
 Behold, O Lord, in thy Precepts is all my whole delight;
 O quicken me in all thy Ways, that I may walk aright.

*An Epistle to the Persecuted Flock of Christ, and to all that Love God
 unfeignedly, and intend to lead a holy Life, according to his Gospel,
 and to persevere in his Truth unto the End.*

BE not afraid, most dearly beloved in our Saviour Jesus Christ, at these
 most perilous dayes, wherein by the suffering of God, the Prince of
 Darkness is broken loose, and rageth in his members against the Elect of
 God with all Cruelty, to set up again the Kingdom of Anti-christ, against
 whom see that ye be strong in Faith to resist his most devilish Doctrines
 with the pure Gospel of God, Arming your selves with Patience, to
 abide

abide whatsoever shall be laid to your charge for the Truths sake, knowing that thereunto you are called, not only to believe in him, but also to suffer for him: Oh! how happy are ye, that in the sight of God are counted worthy to suffer for the Testimony of Christ, quit therefore your selves (O my loving Brethren!) and rejoyce in him for whom ye suffer, for unto you do remain the unspeakable Joyes, which neither the Eye hath seen, nor the Ear hath heard, neither the Heart of man is able to comprehend in any wise: Be not afraid of the bodily Death, for your names are written in the Book of Life; and the Prophets do record, that in the sight of the Lord precious is the Death of his Saints; Watch therefore and pray that ye be not prevented in the day of Temptation; now cometh the day of your Tryal, wherein the Waters rage, and the Stormy Winds blow; now shall it appear whether you have builded upon the fleeting Sand, or upon the unmovable Rock Christ, which is the Foundation of the Prophets and Apostles, whereon every House that is builded groweth into an holy Temple of the Lord, by the mighty working of the holy Ghost; now approacheth the day of your Battel, wherein it is required that you shew your selves the valiant Souldiers of Christ Jesus, with the Armour of God, that ye may be able to stand fast against all the crafty assaults of the Devil; Christ is your Captain, and you are his Souldiers, whose Cognizance is the Cross, to the which he willingly humbled himself, even unto the Death, and thereby spoiled his Enemies, and now Triumpheth he over them in the glory of his Father, making intercession for them that do here remain to suffer the Afflictions that are to be fulfilled in his mystical Body; it behoveth therefore every one that will be accounted his Scholar, to take up his own Cross, and follow him, as you have him for Example; and I assure you, that he being on your side, nothing shall be able to prevail against you; and that he will be with you even to the Worlds end, you have his promise in the 28th of *Matthew*, he will go forth with his Host as a Conqueror to make a Conquest; he is the Man that sitteth on the white Horse crowned with Immortality, and ye Brethren are his Fellowship, whereof he is the Head; he hath your hearts in his hand, as a bow bent after his godly will, he shall direct the same according to the riches of his glory, into all spiritual and heavenly Cogitation; he is faithful and will not suffer you to be further assaulted then he will give you strength to overcome, and in the most danger he will make a way that you may be able to bear it. Shrink not therefore, dear hearts, when ye shall be called to answer for the hope that is in you; for we have the Comforter, even the Spirit of Truth which was sent from the Heavens to teach us; he shall speak in us, he shall strengthen us; what is he then that shall be able to confound us? Nay, what Tyrant is he that now boast-

eth himself of his strength to do mischief, whom the Lord shall not with his Spirit, by the Mouth of his Servants strike down to Hell-fire; Yea, suddenly will the Lord bring down the glory of the Proud *Philistians* by the hands of his Servant *David*; their strength is in Shield and Spear, but our help is in the Name of the Lord, which made both Heaven and Earth; he is our *Buckler*, and our *Wall*, a strong Tower of defence, he is our God, and we are his People; he shall bring the counsels of the ungodly to nought, he shall take them in their own Net, he shall destroy them in their own Inventions, the right Hand of the Lord shall work this Wonder; his Power is known amongst the Children of men; their Fathers have felt it, and are confounded; in-like manner shall they know that there is no counsel against the Lord, when their secrets are opened to the whole World, and are found to be against the Living God; work they never so craftily, build they never so strongly, yet down shall their *Babel* fall, and the Builders themselves shall then be scattered upon the face of the Earth as Accursed of God; the Just shall see this, and be glad, and praise the Name of the Lord, that so Marvelously hath dealt with his Servants, as to bring their Enemies under their feet; then shall the fearful Seed of *Cain* Tremble and Quake; then shall the mocking *Ishmaelites* be cast out of the Door; then shall the Proud *Nemrod* see his labour lost; then shall the Beast of *Babylon* be trodden under foot; then shall the *Scribes* and *Pharisees* for madness Fret and Rage; then shall their painted *Wisdom* be known for extream folly; then shall the Bloody *Dragon* be void of his prey; then shall the *Whore* of *Babylon* receive double Vengeance; then shall they scratch their *Crowns*, for the fall of their *Mistress Harlot*, whom they now serve for filthy Lucre, when no man shall buy their *Wares* any more; then shall the *Papish* Priesthood cry, *Weal away*, with care, even when the Lord shall help his Servants, which day is not far off, the day wherein the Kingdom of Antichrist shall have an end, and never rise any more; in the mean time, abide in certain and sure hope, cleaving unto the promises of God, which in their own time shall be fulfilled. What better Quarrel can you have to give your lives for, than the Truth it self? That man that giveth his Life for the Truth, taketh the readiest way to life; he that hath the *Popes* Curse for the Truth, is sure of Christ's Blessing. Well then, my Brethren! what shall now let but that you go forwards as ye have begun? Nay, rather Run with the *Runners*, that you may obtain the appointed glory; hold on the right way, look not back, have the Eye of your Heart fixed upon God, and so run that you may get hold of it; cast away all your Worldly Pelf, and Worldly Respects, as the Favour of Friends, the fear of Men, sensual Affection, respect of Person, Honour, Praise, Shame, Rebuke, Wealth, Poverty, Riches, Lands, Possessions, carnal

carnal Fathers and Mothers, Wife and Children, with the love of your *own selves*; and in respect of that heavenly Treasure you look for, let all these be denied and utterly refused of you, so that in no condition they do abate your Zeal, or quench your Love towards God; in this case make no account of them, but rather repute them as vile in comparison of Everlasting life; away with them as Thorns that choak the heavenly Seed of the Gospel, where they be suffered to grow; they are burthens of the Flesh, which encumber the Soul, exchange them therefore, I beseech you, for advantage; doth not he gain that findeth heavenly and Immortal Treasure, for Earthly and corruptible Riches? looseth that man any thing which of his carnal Father and Mother is forsaken, when therefore he is received of God the Father to be his Child and Heir in Christ? Heavenly for Earthly, for Mortal, Immortal, for Transitory things Permanant, is great gains to a Christian Conscience.

Therefore as I began, I exhort you in the Lord not to be afraid; shrink not my Brethren, mistrust not God, be of good comfort, rejoyce in the Lord, hold fast your Faith, and continue to the end; deny the World, and take up the Cross, and follow him which is your Leads-man, and is gone before; if you suffer with him, you shal' reign with him? What way can you glorifie the Name of your heavenly Father better, than by suffering death for his Sons sake? What a Spectacie shall it be to the World to behold so godly a fellowship as you Servants of God, in so just a Quarrel as the Gospel of Christ is, with so pure a Conscience, so strong a Faith, and so lively a hope, to offer your selves to suffer most cruel Torments at the hands of Gods Enemies, and so to end your daies in Peace to receive in the Resurrection of the Righteous life Everlasting?

Be strong therefore in your Battel, the Lord God is on your side, and his Truth is your cause, and against you be none but the Enemies of the Cross of Christ, as the *Serpent* and his *Seed*, the *Dragon* with his *Tail*, the *marked man of the Beast*, the Off-spring of the *Pharisees*, the *Congregation Malignant*, the Generation of *Vipers* and *Murtherers*, as their Father the Devil hath been from the beginning. To conclude, such are they as the Lord God hath alwayes abhorred, and in all Ages resisted and overthrown, God from whom nothing is hid, knoweth what they are, he that searcheth the hearts of men, he hath found out them to be crafty, subtil, full of *Poyson*, *Proud*, *Disdainful*, *Stiff-necked*, *Devourers*, *Ravenous*, and *Barkers* against the Truth, *filthy* and *shameless*; and therefore doth the Spirit of God by the Mouthes of his holy Prophets and Apostles call them by the names of *Foxes*, *Serpents*, *Cockatrices*, *Lyons*, *Leopards*, *Bulls*, *Bears*, *Wolves*, *Dogs*, *Swine*, *Beasts*, teaching us thereby to understand that their natural inclination is to deceive, Poyson and destroy as much

much as in them lyeth, the faithful and Elect of God; but the Lord with his right Arm shall defend his little Flock against the whole Rabblement of these Worldlings, which have conspired against him; he hath numbered all the hairs of his Childrens heads, so that not one of them shall perish without his Fatherly will; he keepeth the Sparrows, much more will he preserve them whom he hath purchased with the Blood of the Immaculate Lamb; he will keep them until the hour appointed, wherein the Name of God shall be glorified in his Saints; in the mean time let them work their wills, let them *Envy*, let them *Maligne*, let them *Blaspheme*, let them *Curse*, *Ban*, *Betray*, *Whip*, *Scourge*, *Hang* and *Burn*; for by this means God will try his Elect, as Gold in the Furnace, and by these Fruits shall they also bring themselves to be known what they be, for all their Sheep-skins; for as he that in suffering patiently for the Gospel of God is thereby known to be of Christ, even so is the Persecutor of him known to be a member of Antichrist: Besides this, their extream cruelty shall be a means the sooner to provoke God to take pity upon his Servants, and to destroy them that so Tyranniously entreat his People, as we may learn by the Histories, as well in the Bondage of *Israel* under *Pharoah* in *Egypt*, as also in the miserable Captivity of *Judas* in *Babylon*, where when the People of God were in most extream Thralldom, then did the Lord stretch forth his mighty Power to deliver his Servants; and tho' God for a time suffered them to be exalted in their own Pride, yet shall they not escape his Vengeance.

To conclude, my Brethren, I commit you to God and the Power of his Word, which is able to establish you in all Truth, his Spirit be with you, and work alway, that ye may be mindful of your Duties towards him, whose ye are, both Body and Soul, whom see that ye love, serve, dread and obey, above all worldly Powers, and for nothing under the Heavens defile your Consciences before God; dissemble not with his Word, God will not be mocked; nay, they that dissemble with him deceive themselves, such shall the Lord deny and cast out at the last day; such, I say, as bear two faces in one Hood, such as play on both hands, such as deny the known Truth, such as obstinately rebel against him; all such, with their Partakers, shall the Lord destroy: God defend you from all such, and make you perfect unto the end, your Sorrow shall be turned into Joy.

The Grace and Peace of God the Father, and our Lord Jesus Christ, be with you all, Amen.

Robert Smith.

A Letter sent to his Wife, Anne Smith.

THe God and Father Eternal, which brought again from Death our Lord Jesus Christ, keep thee, dear Wife, now and ever, Amen, and all thy Parents and Friends; I praise God for his Mercy, I am in the same state that ye left me, rather better than worse, looking daily for the living God, before whom I hunger full sore to appear, and receive the Glory of which I trust thou art willing to be a partaker; I give God most hearty thanks therefore, desiring thee of all Loves, to stand in that Faith which thou hast received, and let no man take away the Seed that Almighty God hath sown in thee: but lay hands of Everlasting Life, which shall ever abide, when both the Earth and all earthly Friends shall perish, desiring them also to receive thankfully our trouble, which is momentary and little, and as St. Paul saith, not worthy of the things which shall be shewed us, that we patiently carrying our Cross, may attain to the place where our Saviour Christ is gone before, to the which I beseech God of his Mercy bring us speedily: I have been much troubled about your deliverance, fearing much the Persuasions of Worldlings, and have found a Friend which will, I trust, find a mean for you, if you be not already provided; desiring you in any case, to abide such Order as those my Friends shall appoint in God, and bear well in mind the words which I spake at our departing, that as God hath found us, and also elected us worthy to suffer with him, we may endeavour ourselves, to follow uprightly in this our Vocation desiring you to present my hearty Commendations to all our Friends, and especially to your Parents, keeping your matter close in any wise: Give most hearty Thanks to my Friends, which only for our cause are come to Windsor: Continue in Prayer, do well, be faultless, in all things beware of Abominations, keep clean from sin, pray for me as I do for you; and most entirely desire you to send me word if you lack any thing: The Lord Jesus preserve you and yours, Amen. From Newgate the 15th of April.

Your Husband, Robert Smith.

A Sententious Letter of Robert Smith's to his Wife.

SEEK first to love God, dear Wife, with your whole heart, and then shall it be easie to love your Neighbour. (2) Be friendly to all Creatures, and especially to your own Soul. (3) Be alwayes an Enemy to the Devil and the World, but especially to your own Flesh. (4) In hearing good things, joyn the Ears of your Head and Heart together. (5) Seek Unity and Quietness with all men, but especially with your Conscience; for he will not easily be entreated. (6) Love all men, but especially your Enemies. (7) Hate the sins that are past, but especially those to come. (8) Be as ready to further your Enemy as

he is to hinder you, that you may be the Child of God. (9) Remember that God hath hedged in your Tongue, with the Teeth and Lips, that it might speak under Correction. (10) Be ready at all times to look to your Brother's Eye, but especially to your own Eye; for he that warneth others of that he himself is faulty, doth give his Neighbour the clear Wine, and keepeth the Dregs for himself. (11) Shew Mercy unto the Saints for Christs sake, and Christ shall reward you for the Saints sake. (12) Amongst all other Prisoners visit your own Soul, for it is inclosed in a perillous Prison. (13) If you will love God, hate Evil, and you shall obtain the Reward of Well-doing. (14) Thus fare you well, good Anne; have me heartily commended to all that love the Lord unfeignedly: I beseech you have me in your Prayer while I am living, and I am assured the Lord will accept it: Bring up my Children and yours in the fear of God, and then shall I not fail, but receive you together in the everlasting Kingdom of God, which I go unto. Your Husband, Robert Smith.

Content thy self with Patience,
 With Christ to bear the Cross of Pain,
 Which can and will thee Recompence
 A Thousand fold with Joyes again:
 Let nothing cause thy Heart to Quail;
 Launch forth thy Boat, hoysse up thy Sail,
 Put from the Shore,
 And be thou sure thou shalt attain
 Unto the Port that shall remain
 For evermore.

¶ This Robert Smith, the valiant and constant Martyr of Christ, thus replenished, as you have read, with the fortitude of Gods Spirit, was condemned at London by Bishop Bonner, the 12th day of July, and suffered Death at Uxbridge the 8th of August, 1555.

About this time dyed Stephen Harwood at Stratford, and Tho. Fust at Ware. Also, William Haite of Thorp in the County of Essex, was condemned and burnt; when he received the sentence of Condemnation, he gave this Exhortation to the lookers on, Ah, good People! said he, beware of this Idolatry, and this Antichrist, pointing to the Bishop of London; he was burnt at Barnet.

George King, Tho. Leys and John Wade being Prisoners in Lokards Tower, fell sick and dyed, and were buried by some of the faithful Brethren.

William Andrew being twice brought before Bonner upon Examination, manfully stood in the defence of his Religion, at length through strait handling in the Prison of Newgate, there he lost his Life.

Robert Samuel committed to *Ipswich Goal*, and from thence removed to *Norwich*, where *Bp. Hopton*, or his Chancellor, were the cause of his being kept very close Prisoner at his first coming, where he was chained bolt upright to a Post, keeping him some time only with a small morsel of Bread, and a little Water; he suffered Death the 31th of *August*, 1555.

Next after was *William Allen* of *Walsingham*, Labourer; upon Examination, the Bp. askt him, *Why he was imprisoned?* He said, it was because he would not follow the Cross; and said, if he saw the King and Queen follow the Cross, or bow down to it, he would not; for which, Sentence of Death was given against him: He was burnt about the beginning of *Sept.* at *Walsingham*, who declared such Constancy at his Martyrdom, and had such credit with the Justices, by reason of his upright and well tryed Conversation among them, that he was suffered to go untied to his Suffering, and there being fastned with a Chain, stood quietly without shrinking until he dyed.

The Examination and Martyrdom of Roger Coo of Melford in Suffolk, before the Bishop of Norwich.

Bishop, *Why was you imprisoned?* — Coo, At the Justices Commandment — Bp. *There was some cause why.* — Coo, Here is my Accuser, let him declare. — Accuser, *He will not receive the Sacrament.* — Bp. *I thought he had transgressed the Law.* — Coo, There is no Law to transgress that I know. — Accuser, *Nor will not know, my Lord, ask him when he received the Sacrament.* — [Coo seeing the Accuser so bold, said to the Bishop] Let him sit down and examine me himself; but the Bishop would not hear that; but after some other discourse, the Bishop askt him, *Whether he would not obey the King's Laws?* — Coo, As far as they agree with the Word of God, I will obey them. — Bp. *Whether they agree with the Word of God or not, we are bound to obey them, if the King were an Infidel.* — Coo, If *Shadrach, Meshack and Abednego* had so done, *Nebuchadnezzar* had not confessed the living God. — This *Roger Coo* was an aged man, and after his sundry Troubles and Conflicts with his Adversaries, at length was committed to the Fire at *Tarford* in the County of *Suffolk*, the 12th of *August*, 1555.

In the same Moneth *Thomas Cobb* of *Haveril*, was burnt in the Town of *Thatford*. And *George Catmer* and *Rob Streater* of *Hithe*, *Anthony Burward* of *Caler*, *George Brodbridge* of *Bromfield* and *James Tutty* of *Brenchly*, were brought before *Thornton*, Bp. of *Douer*, and examined particularly touching the Sacrament of the Altar, Auricular Confession, and other such like Ceremonies. — To which *Catmer* answered on this wise, Christ sitteth in Heaven on the right Hand of God the Father; and therefore I do not believe him to be in the Sacrament of the Altar, but he is in the worthy Receiver,

Receiver, and your Sacrament, as you use it, is an abominable Idol. *See. Brodbridge* said, As for your holy Bread and holy Water, and your Mass, I utterly defie them. They were all five condemned and burnt at *Canterbury* the 6th day of *August*, 1555.

About the middle of the same Moneth, *Thomas Hayward* and *John Corey* were both burnt at *Lichfield*.

The Persecutions and Sufferings of Robert Glover.

In *September*, 1555. there was a privy Commission sent down to the Mayor of *Coventry* to apprehend *John Glover* Brother of the said *Robert*; but *John* having some notice of the Officers coming, escaped; but they searching in an upper Room, found *Robert Glover* lying sick in Bed, and had him away before the Sheriff, who being detained till the Bishop came, was then examined: A Relation of his Troubles and Conflicts he had with the Bishop he sent his Wife in a Letter, some Passages, the most material of which, are as followeth.

To my intirely beloved Wife, Mary Glover.

THe peace of Conscience which passeth all understanding, the sweet consoling Comfort, Strength and Boldness of the holy Ghost, be continually increased in our hearts, through a fervent, earnest and stedfast Faith, in our most dear and only Saviour Jesus Christ, *Amen*. I thank you heartily most loving Wife, for your Letters sent unto me in my Imprisonment, I read them with Tears more then once or twice, for Joy and Gladness, that God had wrote in you so merciful a Work: These your Letters, and the hearing of your most godly proceedings, and constant doing from time to time, have much revived and comforted me at all times, and shall be a goodly Testimony with you at the great Day.

If I would have given place to worldly reasons, these might have moved me, first the foregoing of you and my Children, the consideration of the state of my Children, being yet tender of Age, and Young, apt and inclineable to Virtue and Learning, and so having the more need of my Assistance, being not altogether destitute of gifts to help them withal, possessions above the common sort of men; because I was never called to be a Preacher or Minister (because of my sickness) fear of death in Imprisonment before I should come to my answer, and so my death to be unprofitable. But these and such like, I thank my heavenly Father, who of his infinite mercy inspired me with his holy Ghost for his Sakes sake, prevailed not in me, but when I had by the wonderful permission of God fallen into their hands. At the first sight of the Sheriff, Nature a little abashed, yet ere ever I came to the Prison, by the working of God and through

his goodness fear departed. I said to the Sheriff at his coming unto me, *What matter have you to charge me withal?* He answered, *You shall know when you come before the Masters;* I lookt to have been brought before the *Masters*, and to have heard what they could have burthened me withal, but contrary to my expectation I was committed forthwith to the Goal, not being called to my answer; little Justice being shewed therein, but the less Justice a man findeth at their hands, the more consolation in Conscience shall he find from God; for whosoever is of the World, the World will love him.

After I came into Prison, and had reposed my self there a while, I wept for Joy and Gladness my belly full, musing much of the great mercies of God, and as it were saying to my self after this sort: Oh Lord! who am I, on whom thou shouldest bestow this great mercy, to be numbered among the Saints that suffer for the Gospel sake! And so beholding, and considering on the one side, my Imperfection, Unableness, sinful Misery and Unworthiness, and on the other side, the greatness of Gods mercy, to be called to so high Promotion, I was as it were amazed, and overcome for a while with Joy and Gladness, concluding thus with my self in my heart: Oh Lord! thou shewest Power in Weakness, Wisdom in Foolishness, Mercy in Sinfulness! who shall let thee to chuse where and whom thou wilt? As I have Zealously loved the Confession of thy Word, so ever thought I my self to be most unworthy, to be a partaker of the Affliction for the same.

Not long after came unto me Mr. Brasbride, Mr. Phinees, and Mr. Hopkins, Travelling with me to be dismissed upon Bonds; to whom my answer was (to my remembrance, after this sort) for as much as the *Masters* have Imprisoned me, having nothing to burthen me withal, if I should enter into Bonds, I should in so doing Accuse my self, and seeing they have no matter to lay to my charge, they may as well let me pass without Bonds as with Bonds. And when they were somewhat importune, I said to one of them, that liberty of Conscience was a precious thing, and took as it were a pause, lifting up my heart to God, earnestly for his aid and help, that I might do the thing that would please him; and so when they had let their sute fall, my heart me thought was wonderfully comforted.

Afterward, debating the matter with my self, these considerations came into my head; I have from time to time with good Conscience (God I take to record) moved all such I had Conference withal, to be no dalliers in Gods matters, but to shew themselves after so great a Light and Knowledge, Hearty, Earnest, Constant and Stable, in so manifest a Truth, and not to give place one jot contrary to the same; now thought

I, if I shall withdraw my self, and make any shifts to pull my own Neck out of the Collar, I shall give great offence to my weak Brethren in Christ, and advantage to the Enemy, to slander Gods Word; it will be said, *he hath been a great boldner of others to be earnest and fervent to fear no worldly perils or dangers, but he himself will give no such example.*

Wherefore I thought it my bounden duty, both to God and man, being (as it were) by the great goodness of God marvelously called and appointed hereunto, to set aside all fear, perril and dangers, all worldly respects and considerations, and like as I had hereto according to the measure of my small gift, from the bottom of my heart unfeignedly moved, exhorted and perswaded, all that profess Gods Word manfully, to persist in the defence of the same, not with Sword and Violence, but with suffering, and loss of life, rather then to defile themselves again with the *Whorish* abominations of the *Romish Antichrist*; so the hour being come with my fact and Example to ratifie and confirm the same to the hearts of all true Believers, and to this end (by the assistance of Gods holy Spirit.) I resolved my self with much peace of Conscience, willingly to sustain whatsoever the *Romish Antichrist* should do against me: So I remained a Prisoner about ten dayes in *Coventry*, being never called to my Answer, contrary to Law, they having no Warrant to apprehend me, but my elder Brother; *God lay not their extreame doing against me to their charge at the great Day.*

The second day after, the Bishop coming to *Coventry*, the Goaler was ordered to carry me before him, when I came before the Bishop, he said, *He was my Bishop for lack of a better, and willed me to submit my self.*—Glover, I am not come to Accuse my self, what have you to lay to my charge?—Bp. *Are you learned?*—Glover, *smallly learned.*—The Chancellor standing by, said, *I was a Master of Art.*—Then the Bp. laid to my charge, my not coming to Church.—Here I might have dallied with him, and put him to his proofs knowing that none of the Citizens were able to prove any such thing against me, but I answer'd I neither had, nor would come at their Church, as long as their Mass was used there, to save, if I had them, five hundred lives; I willed him to shew me one jot or tittle in the Scripture for the proof and defence of the Mass.—He answered, *he came to Teach, and not to be Taught.*—Glover, I was content, to learn of him so far as he was able to teach me by the Word of God.—Bishop, *Who shall judge the Word?*—Glover, Christ was content the People should judge of his Doctrine by searching the Scriptures, and so was *Paul*; I am content the Primitive Church next the Apostles time shall judge betwixt you and me. But he refused to be judged by these.—Then he said, *I am your Bishop, and therefore you must believe me.*—Glover, If you say Black is White, must I say as you say?

—[Here

Here the Chancellor noted me to be arrogant, because I would not give place to my Bishop.]—*Glover*, If you must be believed because you are a Bishop, why find you fault with the People that believed *Latimer*, *Ridley* and *Hooper*, who were Bishops?—Bishop, *Because they were Hereticks*.—*Glover*, And may not you err?—To which the Bishop instead of making answer, asserted his Authority, &c.

The next day after I was had to *Litchfield*, which at first discouraged me, considering my weakness of Body, until I considered the same God that had preserved me was able to preserve me there, so long as I put my trust in him. When I came to *Litchfield*, the same Night I was put in a Prison, where I continued until I was condemned, in a place next to the Dungeon, a narrow Room, strong of Building, and very Cold, with small Light, and there I was allowed a bundle of Straw, instead of my Bed, without any thing to sit down upon; but God of his great Mercy (through Prayer) gave me great Patience that Night, so that if it had been his pleasure, I could have been contented to have ended my life; the Bishops man came to me in the Morning, who was my Keeper, to whom I said, this is a great extreimity, God send us patience, and no more. Then they were content that I should have a Bed of my own procuring, but I was allowed no help Night nor Day, nor company of any man, notwithstanding my great Sickness, nor yet Paper, Pen Ink, or Books, save my new Testament in *Latine*, and another little Book which I got in privately.

About two dayes after, the Chancellor and one *Temsey* a Prebendary came to the Prison, and exhorted me to conform to the Bishop, and to the Church.—*Glover*, I refuse not to be ordered by that Church that was ordered by the Word of God.—Chancellor, *How know you the Word of God but by the Church?*—*Glover*, The Church sheweth which is the Word of God, therefore the Church is above the Word of God: This is no good reason in Learning; for its like unto this, *John* shewed the People who was Christ, ergo *John* was above Christ.—Chancellor, *He came not to reason with me*.—So I remained without any further Conference with any man by the space of eight dayes, till the Bishop came, in which time I gave my self continually to Prayer and Meditation; I found in my self daily an amendment of Health in my Body, and increase of Peace in Conscience, and many consolations from God, by the help of his holy Spirit, and sometimes a Taste and Glimmering of the Life to come, though the Enemy ceased not many times sundry wayes to assault me. When the Bishop came to *Litchfield*, I was had before him in a by Chamber, next my Prison, when I came and saw none but his Officers, Chaplains and Servants, except an Old Priest, I was partly amazed, and

lifted up my heart to God for his merciful help and assistance. Some discourse at that time the Bishop had with this faithful Martyr concerning the Sacrament and Confession, the usual Snarcs; but his last Examination, when he was Condemned, I do not find upon Record; but this I find noted, that after Condemnation, this Servant of the Lord was under some exercise of heaviness, and dulness of Spirit, and desolate of all Spiritual Consolation, and full of much discomfort and unaptness to bear the bitter Cross of Martyrdom, ready to be laid upon him. Whereupon, he fearing in himself lest the Lord had utterly withdrawn his wonted favour from him, made his condition known to one *Austen Brenher*, his faithful Friend, how that he had earnestly Prayed Day and Night to the Lord, yet could not receive motion nor sense of any comfort from him. *Austen* exhorted him patiently to wait the Lords pleasure, and howsoever his present feeling was, yet seeing his Cause was just and true, to stick constantly to the same, and not to doubt but the Lord in his good time would visit him, and satisfy his desire with plenty of Consolation; the next day, as he was going to the place of Execution, he was so mightily replenished with holy Comfort and Heavenly Joyes, that he cryed out to *Austen Brenher*, and said, *Austen*, *He is come, he is come.*

In the same Fire, with him was burned *Cornelius Bonney* of *Coventry*, and Condemned by the said *Radulph* Bishop of *Coventry* and *Liechfield*.

The 9th day of *October*, were Condemned to be burnt *William Woolsey*, and *Robert Pygot* of *Wisbidge*, in the Isle of *Ely*, by *John Fuller*, Chancellor to the Bishop of *Ely*, and others. — Doctor *Fuller* and some others, coming to visit *William Woolsey* in Prison, *William* heard all they had to say to him, and then speak these words, *Woe unto you Scribes and Pharisees, ye Hypocrites, for ye shut up the Kingdom of Heaven before men, ye yourselves go not in, neither suffer ye them that come to enter in.* — Not long after, the Doctor came to *William* again, and said to him, *Thou troublest my Conscience, wherefore I pray thee depart, and rule thy Tongue, so that I hear no more complaint of thee, and come to the Church when thou wilt, and if thou be complained upon, so far as I may, I promise thee I will not hear of it.* — *Woolsey*, I was brought hither by a Law, and by a Law I will be delivered; at the Sessions, the said *William* was committed to the Castle at *Wisbidge*. — *Robert Pygot*, a Painter by Trade, was at the same Sessions presented for not going to Church, and being called before Sir *Clem. Highman*, Judge of the Sessions, who said to *Pygot*; *Ab! are you the holy Father, the Painter? How chauce you come not to Church?* — *Pygot*, I am not out of the Church, I trust in God. — No Sir (said the Judge; *this is no Church, this is a Hall.* — *Pygot*, I know very well it is a Hall, but he that is in the true Faith of *Iesus Christ*, is never absent, but present in the Church of God. — *Ab! Sarah* (said

(said the Judge) *you are too high learned for me to talk withal, wherefore I will send you to them that are better learned;* and committed him to the Goal where *Woolsey* lay, and from thence they were both carried to *Ely* where they remained Prisoners till the day of their death. About the 19th day of the same Month they were had to Judgment, before Doctor *Fuller*, then Chancellor, and others, who laid several Articles to their charge, viz. *That they denied the Sacrament of the Altar, whereunto their answer was, that the Sacrament of the Altar was an Idol:* One of the Commissioners drew up a Paper that he would have *R. Pygot* sign.—No (said *Pygot*) that is your Faith, and not mine.

When these two men were burnt, there was a great Sheet knit full of Books, burnt with them.

It is further testified concerning these two Martyrs, by one *William Fulk*, of *Chambridge*, that they were burnt at *Ely*; *Pygot*, he said, was *Mild, Humble and Modest*, promising that he would be conformable to his Persecutors if they could perswade him by the Scriptures; *Woolsey*, he said, was *Stout, Strong and Vehement*, and detested all their doings, and of whom he was sure to receive nothing but *Cruelty and Tyranny*; he was wonderful jealous over his Companion, fearing least his gentle Nature would have been overcome by the flattering inticements of the World; and therefore the same day that they were burned, when they would have talked with him alone, he pulled him away from them almost by force.

About the same time were burned at *Oxford*, *Nicholas Ridley* and *Hugh Latimer*, both Bishops; when the Faggot was brought, kindled and laid at *Nicholas Ridley's* feet, *Latimer* speak to him in this manner, *Be of good comfort, we shall this day light such a Candle, by Gods Grace in England, as I trust shall never be put out.*

About the 30th of *November 1555*, *John Webb*, *George Roper* and *Gregory Forke* were all burnt together in one Fire at *Canterbury*, abiding most patiently the Torment, counting themselves happy and blessed of the Lord, that they were made worthy to suffer for Christs Gospel sake.

William Wiseman a Clothworker of *London*, the 30th of *December* following, died a Prisoner for the Gospel in *Lollards Tower*; after he was departed, the Papists commanded that no man should Bury him, but he was cast out into the Fields, accounting him as a prophane Person, and worthy of no Burial, yet some faithful Brethren Buryed him in the Evening, as they did the rest, thrown out in like sort, whom they were wont privily by Night to Bury.

In the same Month *James Gore* dyed Prisoner in *Colchester* for the Truth of Gods Word.

The next followeth the Martyrdom of *John Philpot*, who suffered for the

the

the sake of the Gospel of Christ, and a Witness against the Antichristian See of Rome: He was a Knights Son, and was born in *Hampshire*, and brought up in learning; he was of a pregrant Wit, of singular Courage and Zealous in Religion. When Queen *Mary* came to the Crown, she caused a Convocation to be held, where this *John Philpot* was present, where he vindicated the cause of the Gospel, manfully against the adverse party, for the which cause he was called to account by Bishop *Gardner* the Chancellor, notwithstanding the Liberty of the House promised before; after *Gardner* had examined him, he sent him to *Bonner* and his Commissioners, with whom he had sundry conflicts, the most material passages in which Examinations I have here inserted.

Doctor *Story* looking on him, said, *He was well fed.* — *Philpot*, If I be Fat, it is no marvel, since I have been staled up in Prison a year and a half in a close corner. — *Roper*, We hear say you are out of the Catholick Church, and have been a disturber of the same; wherefore, if you will come into the same you shall be received, and find favour. — *Philpot*, I am come before you, and I would know my Offence, and if I have done nothing contrary to the Laws, I desire I may have the benefit of a Subject, and be delivered out of my wrong imprisonment. — *Story*, Thou art an Heretick, and holdest against the blessed Mass. — *Philpot*, What I spoke in the Convocation House, the Queen and Council gave Liberty to every man of the House to utter his Conscience, and to speak his mind freely of such matters in Religion as were propounded by the Prolocutor, for which I ought not to be molested, nor compelled by you to answer for the same. — *Story*, Thou shalt go to the Lollards Tower, and there shalt thou be handled like a Heretick as thou art, and be judged by the Bishop of London. — *Philpot*, I have been Examined and Imprisoned by the Chancellor mine Ordinary, and by the Law I may have *exceptionem fori*, and its against all equity that I should be twice vexed for one cause; and that by such as by the Law have nothing to do with me. — *Story*, Thou shalt be had to the Lollards Tower. — *Philpot*, Since you will needs shew me this Extremity, I desire to see your Commission that gives you Authority so to do. — *Roper*, Let him see the Commission. — *Story*, Shall we let every vile Person see our Commission? — *Cholmly*, Let him go from whence he came, and on Thursday he shall see our Commission. — *Story*, No, let him lie in the mean while in the Lollards Tower; I will sweep the Kings Bench, and all the other Prisons of these Hereticks; so that they shall not have that resort as they have had to scatter their Heresies. — *Philpot*, You have power to transfer my Body from place to place at your pleasure, but you have no power over my Soul, and I pass not whither you Commit me; for I cannot be worse entreated, than I am, kept all day in a close Chamber. — *Story*, Marshall, Take

Take him home with you again, and bring him on Thursday, and then we shall rid your fingers of him, and afterwards of your other Hereticks. — Philpot, God hath appointed a day shortly to come, in the which he will surely Judge us with Righteousness, howsoever you judge of us now.

After some further discourse with him, he was, with four others, had to the Keepers House in *Paster-noster-row*, where the Arch Deacon of *London's* Servant, in his Masters name, offered *John Philpot* a Bed for that Night. To whom he gave thanks, but said, it would be a grief to him to lie well one Night, and the next Night worse; wherefore, said he, I will begin as I am like to continue, and take such as my Fellows do; whereupon they were brought to the *Bishops Cole-house*, unto which is joyned a little blind House, with a pair of *Stocks*, where they found one Person sitting, with his Hand and Foot in.

At his fifth Examination, as he was going to the *Cole-house*, he met with *Bonner*, who said to him, *Philpot*, *If there be any pleasure I can shew you in my house, I pray you require it, and you shall have it. — Philpot,* The pleasure that I require of you is to hasten my Judgment, which is committed unto you, and to dispatch me forth of this miserable World, unto my Eternal rest. [Note, for all this fair speech, I could never attain hitherto (this *Fortnight* space) neither *Fire*, nor *Candle*, nor good *Lodging*.]

Another time, being sent for before *Bonner*, *Bonner* said, *I charge you to answer, to such Articles as my Chaplain and my Register have from me to object against you. — Philpot,* *Omnia Judicia debet esse publica, All Judgment ought to be publick;* therefore if you have any thing to charge me lawfully withal, let me be in Judgment lawfully and openly called, and I will answer, otherwise in Corners I will not. At which the Bishop was angry, and called him *foolish Knave*, and bid them, *put him in the Stocks. — Phil.* Indeed you handle me, with others, like *Fools*, and we must be content to be made *Fools* at your hands; *Stocks* and *Violence* is your Bishop-like *Almes*. So he was put in the *Stocks* alone, in the house separate from his Follows, for which he praised God, that he thought him worthy to suffer any thing for his Names sake.

Not long after, the Bishop coming to view the *Cole-house*, saying, he was never there before (and his coming then was for no good) for he thought the place too good for *J. Philpot*, and called for the Keeper, and caused him to put the said *J. Philpot* in another place by himself, where the Keeper pluckt off his Gown, and searched him, and took away his *Pen*, *Ink*, and *Papers*.

At another Examination the 4th of *December*, *Chadsey* said, *You shall be constrained to come to us at length, whether you will or no. — Philpot,* Hold that Argument fast, for it is the best you have; for you have nothing but *Violence*.

Violence. [Soon after Bonner pronounced the Sentence against him, and delivered him to the Sheriffs, whose Officers had him to Newgate (in his way he said, *Ab good People! Blessed be God for this day.*] At Newgate he was cruelly handled by the Keeper, having Irons put on, because he had not wherewithal to satisfy the unreasonable Goalers demand for Fees.

Upon the 17th day of December the Sheriff sent a Messenger to him, to bid him make ready, *for the next day he should suffer, and be burnt at a Stake.* He answered, I am ready, God grant me strength; so he went into his Chamber, and poured out his Spirit unto the Lord God, giving him thanks that he of his mercy had made him worthy to suffer for his Truth; and when he came into Smithfield, he kneeled down, saying these words, *I will pay my Vows in thee, O Smithfield!* and so died a constant Martyr.

About this time died one of the great Persecutors, viz. Stephen Gardner, Bishop of Winchester, at his House in Southwark, of whose death its Memorable, that the same day in which Ridley and Latimer suffered at Oxford, he would not go to Dinner till four a Clock in the After-noon, though the old Duke of Norfolk was come to Dine with him, the reason was, because he would first hear of their being burnt; and as soon as word of that was brought him, he presently said, *Now let us go to Dinner;* where sitting down, and eating merrily, upon a suddain he fell into such an Extremitie, that he was faine to be taken from the Table and carried to his Bed, where he continued fifteen dayes without voiding any thing, either by Urine, or otherwise, which caused his Tongue to swell in his Mouth, and so he died.

About the 27th of January, 1556. were burnt in Smithfield London, these seven Persons, viz. Thomas Whittle, Bartelet Green, John Tudson, John Went, Thomas Browne, Isabel Foster, Joane Warren, alias Lashford; which seven as they were burnt together in one Fire, so were they likewise upon one sort and form of Articles condemned in one day. This Thomas Whittle, one of these Sufferers, was the Person that John Philpot found in the Stocks, when he was put into the Bishops Cole-house: Whittle was sorely beaten, and hardly used by the Bishop; for two nights he lay on a Table without Bed or Straw, the Bishop telling him, he should be fed with Bread and Water, the Bishop sometimes giving him fair words, and sometimes threatening him, and Dr. Harpsfield perswaded him very much to forsake his Opinions; Thomas answered, he held nothing but the Truth; but he had made a Bill for Thomas to subscribe, to this effect, *That he should detest all Errors and Heresies against the Sacrament of the Altar, and other Sacraments, and to believe the Faith of the Catholick Church, and live accordingly.* Now after he had signed it, he was under great Condemnation, as appears by this Testimony under his hand, the Substance of which is as followeth,

TO the Bill I did indeed set my hand, being much desired, and counselled so to do, and the Flesh being alwayes desirous to have liberty, I considered not thoroughly the inconveniencies that might come thereupon, and respite I desired to have had, but earnestly they desired me to Subscribe: Now when I had so done I had little joy thereof, for by and by my Mind and Conscience told me I had done evil, by such a slighty means to shake off the sweet Cross of Christ, and yet it was not my seeking, as God he knoweth, but altogether came of them, O the crafty Subtilty of Sathan in his Members! let every man that God shall deliver into their hands, take good heed, and cleave fast to Christ, for they will leave no Corner of his Conscience unsought, but will attempt all guiltfull and subtil means to corrupt him, to fall both from God and his Truth.

The Night after I had subscribed, I was sore grieved, and for sorrow of Conscience could not sleep; for in the deliverance of my Body out of Bonds, which I might have had, I could find no joy nor comfort, but still was in my Conscience Tormented more and more, being assured by Gods Spirit, and his Word, that I through evil counsel and advisement had done amiss, and with the disquietness of my Mind, and other cruel handling, I was sick lying upon the ground, when the Keeper came, and so I desired him to pray Dr. Harpsfield to come to me, and so he did.

And when he came, and the Register with him; I told him that I was not well at ease, but especially, I told him, I was grieved very much in my Conscience and Mind, because I had Subscribed; and I said, that my Conscience had so Accused me, through the just Judgment of God and his Word, that I had felt Hell in my Conscience, and Sathan ready to devour me, and therefore I pray you, said I, let me have the Bill again, for I will not stand to it, so he gently commanded it to be fetcht, and gave it me, and suffered me to put out my Name, whereof I was right glad when I had so done, although death should follow, and hereby I had experience of Gods Providence and Mercy towards me, who tryeth his People, and suffereth them to fall, but not to be lost; for in the midst of this Temptation and Trouble he gave me Warning of my deed, and also delivered me, his Name be praised for evermore, Amen,

Thomas Whittle.

Bartleet Green, born in the City of London, in the Parish of Basinghall, of the Age of 25 years, being examined by Bishop Bonner, with whom he had fundry Conferences, and publick Examinations, but in the end, Bonner seeing his stedfastness to the Faith of Christ to be such, as against the which neither their threatnings, nor yet their flattering Promises could prevail: After he had Condemned the other six, he called for Bartleet Green, and pronounced the definitive Sentence against him, and so committed him to the Sheriffs of London, who sent him to Newgate; and when

when he came to Prison, he was often exercised in Prayer and godly Meditations and Exercises, until the 28th day of January, when he with his other (above-mentioned) Brethren, went most cheerfully unto the place of their Torments, at the Stake repeating these *Latine* Verses following.

*Christe deus sine te spes mihi nulla salutis
Te duce vara sequor, te duce falsa nego.*

In English thus;

*O Christ! my God, sure hope of Health, besides thee have I none,
The Truth I love, and falsehood hate, by thee my Guide alone.*

After these seven above rehearsed Martyred together in *Smithfield*, shortly after, in the same Moneth, being the 31th of January, four Women and one Man, were burnt for the Faith of the Gospel at *Canterbury*, their Names are as followeth, viz. *John Lomas*, a Young man of the Parish of *Tenterden*, *Anne Albright*, *Joan Catmer* of the Parish of *Hythe*, *Agnes Snot*-Widdow, of *Smarden*, and *Joan Sole*, of the Parish of *Horton*; which five Persons were burnt at two Stakes, and one Fire, ratifying and confessing the true Faith of Christ Jesus; and when the flame was about their ears they sung for joy; whereat *John Norton* Knight, standing by, wept bitterly, to hear and see what was done. The Judges and others, Assistants, which sate upon these Martyrs, were *Richard Faucet*, *John Warren*, *John Mills*, *Robert Collins* and *John Baker* the Notary.

Now we come to the time of *Cranmers* Execution, who the year before (as I have mentioned) was Condemned and degraded by Commission from the Pope, after which, being by the subtilty of some, put in hope of life, out of frailty, he Subscribed to a Recantation, which yet did him no good; for whether it were that *Cardinal Pool* would no longer be kept from being Arch-Bishop (which he would not be, as long as he lived) or that the Queen could not be gotten to forget his being the chief Instrument of her Mothers divorce, his Execution was resolved to be in the same place at *Oxford*, where *Ridley* and *Latimer* five Moneths before had suffered; before the Execution *Doctor Cole* preached, who to make use of *Cranmer's* Recantation, told the People, *They should do well to hearken to this learned mans Confession, who now at his death, and with his death, would testifie which was the true Religion*; never thinking *Cranmer* would have denied his former Recantation; but *Cranmer* being brought to the Stake (contrary to expectation) acknowledged that through frailty, he had Subscribed it, praying God heartily to forgive it, for that he had set his hand contrary to the Truth that was in his heart: and now for a punishment that hand which had done it should first suffer; and therewithal thrusting his Right hand into the Fire, he there held it, till it first (then his whole Body) was consumed.

The

The next that suffered, were *Agnes Potter* and *Joan Trunchfield*, in the County of *Suffolk*, both Married Women, dwelling both in one Town, they were burnt in *Ipswich*; when they had prepared themselves ready for the Fire, they exhorted the People very earnestly to lay hold on the Word of God, and not upon mans devices and inventions, despising the Ordinances and Inventions of the *Romish Antichrist*, with all his Superstitions and rotten Religion.

After these two Women, three Men were burnt at one Fire in *Salisbury*, viz. *John Spicer*, *William Cokerly*, *John Maundrel*. The beginning of their Imprisonment was after this manner, going into a Mass-house, and seeing the Idolatry by the People performed in following the Idol in Procession, exhorted them to return to the living God, speaking more particularly to one *Robert Berksdale*, head man of the Parish, but he took no regard to their words; soon after the Priest came into his Pulpit, who being about to read his *Bedral* and Prayer for the Souls in Purgatory, *John Maundrel* speaking with an audible Voice, said, *That that was the Popes Pinfold*; after which words, by commandment of the Priest, they were had to the Stocks, where they remained till their Worship was done, and then were had before a Justice of Peace, and the next day were all three had to *Salisbury*, and presented before Bishop Capon, and *William Goffry*, the Chancellor of the Diocese, by whom they were imprisoned, and often Examined of their Faith in private, but seldom openly: In their Answers to the Articles charged against them, they said, that the *Popish Mass* was abominable Idolatry, and injurious to the Blood of Christ. And being asked, *Whether the Pope was supream head of the Church?* they said, He usurped Authority; and said, Christ was the head of the Church, and said, Christs Blood purged away their Sins, and not the Popes Purgatory: And being asked, *Whether Images were necessary in the Church*, *John Maundrel* said, Wooden Images were good to roast a shoulder of Mutton, but evil in the Church, whereby Idolatry was committed; when the Articles were answered, the Chancellor read their Condemnation, and so delivered them to the Sheriff, to whom *John Spicer* said, Now you must be their Butcher, that you may be guilty also with them of Innocent Blood before the Lord. The 24th day of *March 1556*. they were had to the place of Execution, where they kneeled down and prayed secretly, and then being dis clothed to their Shirts, *John Maundrel* spoke with a loud Voice, and said, *Not for all Salisbury*, which words men judged to be an answer to the Sheriff, who offered him the Queens Pardon, if he would Recant; and after this, in like manner spake *John Spicer*, *This is the joy-fulest day that ever I saw*. Thus did they most constantly give their Bodies to the Fire, and their Souls to the Lord for a Testimony to his Truth.

About

About the 23d day of *April*, 1556. were burnt in *Smithfield* at one Fire these six Persons, viz. *Robert Darkes, William Tymis, Richard Spruge, Thomas Spruge, John Cavel* and *George Ambrose*, they were all of *Essex*, and so of the Diocess of *London*, they were sent up at sundry times by Lord *Rich*, and others, and by *Gardner* Bishop of *Winchester*, then Lord Chancellor of *England*, committed some to the *Marshalsea*, and some to the *Kings-Bench*, where they remained almost a whole year before they were brought to Examination: Some Passages in their Examination, are as followeth. After six or seven hours discourse between the Bishop of *London* and *Bath* with *William Tymis*, they were weary, and began to pity *Tymis's* case, and to flatter him, saying, *Ah good Fellow! thou art bold, and thou hast a good fresh Spirit, we would thou hadest learning to thy Spirit.*—*Tymis*, I thank you, and both you be learned, and I would you had a good Spirit to your learning. The Bishop seeing *Tymis's* Hose part white, and part of a sheeps russet, in a mocking manner said, *Ah Sarrab! are you a Deacon?*—*Yea*, that I am, said he.—*Some thinketh*, said the Bishop, *you are decked like a Deacon.*—*Tymis*, Methinks my Vesture doth not so much vary from a *Deacon*, but your Apparel doth as much vary from an *Apostle*. And one of the Bishops men scoffingly, said, *my Lord, give him a Chair, a Toast and Drink, and he will be Lusty.* But the Bishop said, *Have him away till another time.*

The 28th day of *March*, the aforesaid six Martyrs were brought to the open Consistory in *Pauls*, before Bishop *Bonner*, to be Condemned for Heresie.—Bishop said, *Tymis, I'll begin with thee, for thou art and hast been the Ring-leader of these thy Companions, thou hast taught them Heresies, and confirmed them in their erroneous Opinions, endeavouring to make them like thy self.*—*Tymis*, I marvel you will begin with a Lye, you call me the Ringleader and Teacher of this Company. There is none of all these my Brethren, which are brought hither as Prisoners, but when they were at Liberty, and out of Prison, dissented from you and your doings as much as they do now, and for that cause are now Prisoners, so that they learned not their Religion in Prison; and as for me, I never knew them till I was committed Prisoner with them; and as for my fault which you make so grievous, whatsoever you judge of me, I am well assured that I hold no other Religion then *Christ* Preached, the *Apostles* Witnessed, the *Primitive Church* received, and of late hath been faithfully Taught by *Evangelical Preachers*, for which you have cruelly burned them, and now you seek our Blood also, proceed on hardly by what rule you will, I fear not. Then the Bishop proceeded to pass the Sentence upon him, and then upon the rest, and after he had Condemned them he ridded his bloody hands of them, delivering them to Sheriff of *London*, who sent them to

Newgate, where they remained till the 14th day of *April*, and then Sealed their Faith with their Blood.

The Substance of a Letter of W. Tymis, to his Friends in Hookly.

THe Grace of God the Father, through the Merits of his dear Son Jesus our Lord and only Saviour, with the continual aid of his holy and mighty Spirit, to the performance of his will, to our everlasting comfort be with you, my dear Brethren, both now and evermore, *Amen*.

My dearly beloved, I beseech God, to reward the great goodness that you have shewed unto me, seven fold into your Bosoms; and as you have always had a most godly love unto his Word, even so I beseech him to give you Grace to love your own Souls, and then I trust that you will flee from all those things that should displease our good and merciful God, and hate and abhor all the Company of these that would have you to Worship God any other wise than is contained in his holy Word; and beware of those *Masters* of Idolatry, that is, these *Papistical* Priests.—My dear Brethren, for the tender mercy of God, remember well what I have said unto you, and also written, the which I am now ready to Seal with my Blood; I praise God that ever I lived to see the day; and blessed be my good and merciful God that ever he gave me a body to glorifie his Name. -- And dear hearts, I do now write unto you for none other cause, but to put you in remembrance that I have not forgot you, to the end, that I would not have you forget me, but to remember well what I have simply, by word of Mouth and Writing, taught you, the which although it were most simply done, yet truly, as your own Conscience beareth me record; and therefore, in any case, take good heed that you do not that thing which your own Conscience doth condemn; Therefore come out of *Sodom*, and go to Heavenward, with the Servants and Martyrs of God, lest you be partakers of the Vengeance of God, that is coming upon this Wicked Nation, from the which the Lord God defend you, &c. Thus now, I take my leave of you forever in this World, except I be burned amongst you, which thing is uncertain unto me as yet. *By me your poorest, and most unworthy Brother in Christ, William Tymis, in Newgate, the 12th day of April, Condemned to dye for Christs Truth.*

Joan Beech of *Tunbridge*, and *John Harpool* of *Rocheſter*, were both Condemned for the Truth of the Gospel by *Morrice*, Bishop of *Rocheſter*, and were Sufferers together at one Fire in *Rocheſter* the first day of *April*, 1556.

The next day after suffered in the like Cause at *Cambridge* one *John Hullier*, some Sentences taken out of a Letter of his, are as followeth.

John Hullier, being of long time Prisoner, and now openly judged for the Testimony of the Lord Jesus, wisheth heartily to the whole Congregation

gation of God the strength of his holy Spirit to their everlasting Health both for Body and Soul.

I now (most dear Christians) having the sweet comfort of Gods saying Health, and being confirmed with his free Spirit (be he only praised therefore) am constrained in my Conscience, thinking it my very Duty to admonish you, as ye tender the Salvation of your Souls, by all manner of means, to separate your selves from the Company of the *Popes Heralds*, considering what is said in the *Revelation* of St. John, by the Angel of God touching all men, the words be these; *If any man Worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink the Wine of the Wrath of God, which is poured into the Cup of his Wrath, and he shall be punished with Fire and Brimstone, before the holy Angels, and before the Lamb; and the Smoak of their Torment ascendeth up evermore.*

Line out from among them, and joyn not your selves to their unlawful assemblies; Yea, do not once shew your selves with the least part of your Body to favour their Wicked doings, but glorifie God (as most right is) so well in your whole Body outwardly, as inwardly in your Spirit, or else you can do neither of both well; for your Body doth belong to God as well as your Spirit; at the Dreadful Day of Judgment we shall all receive the Works of our Bodies according to that we have done, whether it be good or bad.

Therefore whatsoever we do we may not bring the Spirit in Bondage to the Body, but contrarywise, we may subdue the Body, and the will of the Flesh to the Spirit, that the Spirit may freely accomplish the will of God in all things; for otherwise we shall never be Partakers of his Promise, with the true Children of Abraham; for as Paul saith, *They which are the Children of the Flesh, are not the Children of God*; if we live according to the Flesh, we shall dye; *for to be Carnally minded is Death, but to be Spiritually minded is Life and Peace*, because that the fleshly mind is Enmity to God; for it is not obedient to the Law of God, neither can it be so; then they that are in the Flesh cannot please God.

Now chuse you which way you will, take either the narrow Way that leadeth to Life, which Christ himself and his faithful Followers have gone through before; or else the broad Path-way which leadeth to Destruction, which the Wicked Worldlings take their pleasure in for a while; I for my part have now written this short Admonition unto you of good will (as God be my Witness) to exhort you to that Way which at length you your selves shall prove and find to be best, yea, and rejoyce thereof: And I do not only write this, but I will also (with the assistance of Gods Grace) ratifie, confirm and seal the same with the effusion of my Blood, when the full time shall be expired that he hath appointed;

which (so far forth as I may judge) must needs be within these few dayes. Therefore, I now bid you all most heartily farewell in the Lord, whose Grace be with your Spirit; *Amen.* Watch and Pray, Watch and Pray, Pray, Pray, so be it.

John Hullier.

On the 24th day of *April*, there were six men burnt at one fire in *Colchester*, where the most part of them did Inhabit, their Names were, *Christopher Laster, John Mace, John Spencer, Simon Joyne, Richard Nicholes, John Hammond*; being had to the Bishops House at *Fulham*, several Articles were objected against them concerning the Sacrament of the Altar, and other things, the same in effect that were propounded to others that suffered before them; to the which they made there several Answers, agreeing altogether there in one Truth, and standing most firmly unto Christian profession, though they were by divers wayes and means tryed and proved, whether they would revoke their Faith, and return to *Antichrist's Church*; which thing, when they refused, the Bishop stoutly pronounced the Sentence of Condemnation against them, committing them unto the Temporal Power, who receiving the writ *De Hæreticis Comburendis*, the 28th day of *April*, as aforesaid, they cheerfully ended their lives to the glory of God, and the great encouragement of others.

The next that suffered were *Hugh Laverock* of *Barking*, a Lame man, and *John Apprice* a Blind man. They were Accused by some of their Neighbours to the Bishop, and others; and being sent for by an Officer were brought to the Bishops House, where he Examined them upon his nine common Articles, to the which they having answered, were sent to Prison till further Examined, which was about nine dayes after in the Consistory at *Pauls*, where he urged them to recant their Opinions against the Sacrament of the Altar; *Hugh Laverock* said, I will stand to mine answers, and I cannot find in the Scriptures, that the Priests should lift up over their heads a Cake of Bread. *John Apprice*, said, Your Doctrine you Teach is so agreeable with the World, and imbraced by them, that it cannot be agreeable with the Scriptures of God. The Bishop soon after pronounced the sentence against them, and delivered them to the Temporal Officer, and on the 5th day of the aforesaid Moneth, they were carried in a Cart from *Newgate* to *Stratford*, where most quietly in the Fire, they praised God, yielding up their Souls into his hands.

The next day after they were burnt, there suffered Death at one Fire in *Smithfield* three Women, viz. *Kathrine Hut, Joan Hornes, Elizabeth Thackwell*, Against whom *Bonner* brought his usual form of Articles to which when they had answered, he past his sentence upon them. *Ka. Hut* at her last Examination told the Bishop she denyed their Sacrament to be God,

God, because, said she, it is a dumb God, and made with mens hands. *Joan Hornes* said, That way you call Heresie, I trust to serve the Lord my God in.

At the same time there was one *Margaret Ellis*, who for the same Truth was brought in Question, and was by *Bonner* adjudged and Condemned, but before the time of her burning came, she dyed in *Newgate*, whose Innocent suffering was also thought meet to be recorded with the rest of her Faithful Friends.

A Relation of the burning of Thomas Drowry, a Blind Boy, and Thomas Croker Bricklayer.

In Examination before Doctor *Williams*, Chancellor of the Consistory Court at *Gloucester*, amongst other Articles, he chiefly urged the Articles of Transubstantiation, saying.—Chancellor, Dost thou believe, that after the Words of Consecration spoken by the Priest, there remaineth the very real Body of Christ in the Sacrament of the Altar?—Boy, No, that I do not.—Chan. Then thou art an Heretick, and shalt be burnt; but who hath taught thee this Heresie?—Boy, You.—Chan. Where I pray thee?—Boy, Even in yonder place, (pointing towards the Pulpit, the Court being held near it.)—Chan. When did I teach thee so?—Boy, When you Preached there upon the Sacrament, you said, the Sacrament was to be received Spiritually, by Faith, and not Carnally, as the Papists have heretofore taught.—Chan. Then do as I have done, and thou shalt live as I do, and escape burning.—Boy, Though you can so easily dispence with your self, and Mock with God, the World and your Conscience, yet I will not so do.—Chan. Then God have Mercy upon thee, for I will read the Sentence against thee.—Boy, Gods will be fulfilled: And soon after he and *Tho. Croker* were both burnt in *Gloucester*.

About the Moneth of *May*, *Thomas Spicer* of *Winston*, *John Dury* and *Edmund Poole*, being brought to Examination before *Duning* Chancellor of *Normich*, who objected against them the common Articles, and after they had answered, because they would not Recant, he read the Condemnation, and delivered them to the secular Power, and about the 21st of the aforesaid Moneth they were all burnt for their Testimony in one Fire in *Beckles*, in the County of *Suffolk*.

In this Moneth *William Slech*, Prisoner in the *Kings-bench*, for the Confession of the Truth, there dyed.

On the sixth day of *June*, there were four Persons burnt at *Leam* in *Sussex*, for the Profession of the Truth, viz. *Thomas Flaxland* of *Woodmancet*, *John Oswald*, *Thomas Avington* of *Ardingly*, and *Thomas Read*. These four, after a long Imprisonment in the *Kings-bench*, suffered at the afore-

said place. *John Oswald* denyed to answer any thing until his Accuser^s were brought face to face before him, and said, *Fire and Faggots could not make him afraid*; but as many good men were gone before him, so he was ready to suffer and follow after.

In the same Moneth and in the same Town of *Lewis*, were burnt *Thomas Wood* and *Thomas Mills*.

William Adheral, and *John Clement*, being Prisoners, died in the *Kings Bench* about the 24th day of the same Moneth.

The 26th day of the same Moneth a Young man, servant to a Marchant, was burnt by the *Papists* at *Liechester*.

The 27th of the same Moneth there suffered thirteen Persons in one Fire at *Stratford* near *Bow* by *London*, eleaven Men, and two Women, the eleaven men were tyed to three Stakes, and the two Women were loose in the midst without any Stake. In the company of these thirteen were three more Condemned to dye, viz. *Thomas Freeman*, *William Starnard* and *William Adany*. The Names of the thirteen that were burnt, were as followeth, *Ralph Jackson*, *Henry Adlington*, *Lyon Camch*, *Will. Hainoeth*, *George Searles*, *John Ront*, *John Darisall*, *Henry Wye*, *Edmund Hurst*, *Lawrence Parnham*, *Thomas Bowyer*, *Ellis Pepper* and *Agnes George*. After they were Condemned the Dean of *Pauls* declared in his Sermon that they held as many Opinions as there were Persons, wherefore, they drew up a Declaration of their Faith, to which they all signed; some particulars of which were, *That the Sea of Rome was the Sea of Antichrist*, viz. the *Congregation of the Wicked*, &c. *Whereof the Pope is head, under the Devil*. *That the Mass was not only a prophanation of the Lords Supper, but a Blasphemous Idol*. *That God was neither Spiritually nor Corporally in the Sacrament of the Altar*, and there remaineth no substance in the same, but only the substance of Bread and Water; for these Articles of our Belief (said they) we being Condemned to dye, do willingly offer our corruptible Bodies to be dissolved in the Fire, all with one Voice assenting and consenting thereunto.

When they were Examined before the Bloody Bishop, and said, they would believe all he or they could prove by Scripture; he said, he would not stand to prove it with Hereticks; but said, they were the holy Church, and you ought (said he) to believe us, or else be cut off like withered Branches.

About this time *Thomas Parres*, *Martin Hunt*, and *John Norrice* died Prisoners in the *Kings Bench*, who were all buried in the back-side of the Prison.

The 30th of June, there were three Persons burnt in one Fire at *Edmundsbury* in *Suffolk*, whose names were *Roger Bernard*, *Adam Foster*, and *Robert Lawton*. When *Roger Bernard* came before *Hopton*, Bishop of *Norwich* upon Examination, the Bishop askt him, *Whether he had been*
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with the Bishop at Easter to be shaven? and whether he had received the Sacrament of the Altar, or no?—Bernard said, No, I have not been to confess to the Priest, but I have confessed my Sins to Almighty God, and I trust he hath forgiven me; wherefore I shall not need to go to the Priest for such matters, who cannot help himself.—Bishop, Surely Bernard, thou must needs go and confess thy self unto him.—Bernard, That shall I not do, by the Grace of God, while I live.—Bishop, What a stout Boyly Heretick is this? How malipertly he answereth.—Bernard, It doth not grieve me (I thank God) to be called Heretick at your hands, for so your Fore-fathers called the Prophets and Confessors of Christ, long before this time.—After some other words past between them, the Bishop rose up sore displeased, and Commanded the Goaler to take him away, and lay Irons enough on him; for, said he, I will come ere he go from me.—The next day being brought before him again, Bishop asked him, If he remembred himself, since the day before?—Bernard said, Yes, I remember my self very well, for I am the same man I was yesterday, and I hope shall be all the dayes of my life concerning the matter you talked with me of.—Then one of the Guard being by, undertook to Examine him, who had him to an Inn, where many Priests were assembled together; who first began to flatter Roger Bernard, and then seeing that would not do, they threatned him with Whipping, Stocking, Burning, and such like.—Bernard tenderly replying, said, Friends, I am no better then my Master Christ and the Prophets, which your Fore-fathers served after such sort, and I for his Names sake am content to suffer the like at your hands, if God shall so permit, trusting that he will strengthen me in the same according to his promise.—When they saw he would not relent, or yield, they said, Behold, a right Schollar of John Fortune (whom they had in Prison) so they carried him again to the Bishop, who immediately condemned him as an Heretick, and delivered him to the secular Power; he was a single man, a Labourer, dwelling in Fransden in Suffolk, and was first apprehended for refusing to go to Church.

The Examination of John Fortune of Hintlesham in Suffolk, Black Smith, about the 20th day of April, 1536, before Doctor Parker and the Bishop, written with his own hand.

This John Fortune was a man of a Zealous Spirit, and ready in the Scriptures, in Christs cause stout and valiant, and no less patient in his wrongful Sufferings, than constant in his Doctrine.—First, Dr. Parker asked, How I believed in the Catholick Faith?—Fortune, I asked him which Faith he meant, whether the Faith that Stephen had, or the Faith of them that put Stephen to death?—Parker being moved, said, What

What a naughty Fellow is this? you shall see anon he will deny the blessed Sacrament of the Altar; and said, How sayest thou by the blessed Mass?—*Fortune*, And I stood still, and made no answer.—Then said one *Foster*, Why speakest thou not, and make the Gentleman an answer?—*Fortune*, Silence is a good answer to a foolish Question.—*Parker*, I am sorry he will deny the blessed Sacrament of the Altar.—*Fortune*, I said, I knew none such.—*Parker*, You deny the order of the seven Sacraments; and why dost thou not believe in the Sacrament of the Altar?—*Fortune*, Because it is not written in Gods Book.—*Foster*, You shall be whipped and burnt for this.—*Fortune*, If you knew how these words do rejoyce my heart, you would not have spoken them.—Away with him, said he, for he is ten times worse then Samuel; and so he was carried away to Prison again.

At the second Examination. The Bishop asked me, If I did not believe in the Catholick Church?—*Fortune*, I believe that Church whereof Christ is the head.—*Bishop*, Dost thou not believe that the Pope is Supreme head of the Church?—*Fortune*, No, Christ is the Head of the true Church.—*Fortune*, Then I asked him, whether the Pope was a Spiritual Man?—To which he said, Yea.—*Fortune*, They are spiteful men, for in seventeen Months there were three Popes one Poisoned another, for that presumptuous seat of Anti-christ.—Bp. It is Maliciously spoken, for thou must obey the power, and not the man. Well (said he) what say you to the Ceremonies of the Church?—*Fortune*, All things that are not planted by my heavenly Father shall be plucked up by the roots, saith Christ.—Bp. They are good and godly, and necessary to be used.—*Fortune*, Paul called them weak and beggerly.

At the third Examination. Bishop, How believest thou in the Sacrament of the Altar? Dost thou not believe that after the Consecration there is the real substance of the Body of Christ?—*Fortune*, That is the greatest Plague that ever came into England.—Bp. Why so?—*Fortune*, If I were a Bishop, and you a poor man as I am, I would be ashamed to ask such Question; for a Bishop should be apt to teach, and not to learn.—Bp. Is it Idolatry to worship the blessed Sacrament or no?—*Fortune*, God is a Spirit, and will be worshipped in Spirit and Truth.

At another Examination. The Bishop asked me, If I would stand to my Answers that I made him before?—*Fortune*, Yea, for I have spoken nothing but the Truth.

And after that he made a great Circumstance upon the Sacrament.—Then I desired him to keepe to the Text, and he read the Scripture which said, I am the Bread which came down from Heaven; believest thou not this?—*Fortune*, Yea, truly.—Bp. Why dost thou deny the Sacrament?—*Fortune*, Because your Doctrine is false.—Bp. How can that be false which

is spoken in the Scripture?—*Fortune*, Christ said, *I am the Bread*, and you say, *the Bread is he*; therefore your Doctrine is false.—*Bp.* Dost not thou believe the Bread is he?—*Fortune*, No.—*Bp.* I will bring thee to it by the Scriptures.—*Fortune*, Hold that fast, for that is the best Argument you have yet.—*Bp.* Thou shalt be burnt like an Heretick.—*Fortune*, Who shall give Judgment upon me?—*Bp.* I will judge a hundred such as thou art, and never be shaven for it.—*Fortune*, Is not there a Law for the Spirituality, as well as for the Temporality?—*J. Higham*, Yes, what meanest thou by that?—*Fortune*, When a man is perjured, by the Law he is cast over the Bar, and sitteth no more in Judgment; and the Bishop is a perjured man, and ought to sit in Judgment of no man.—*Bp.* How provest thou that?—*Fortune*, Because you tooke an Oath in King *Henry's* dayes to resist the Pope; so both Spiritual and Temporal are perjured, that here can be no true Judgment.—*Bp.* Thinkest thou to escape Judgment by that, no, for my Chancellor shall judge thee, he took no Oath, for he was then out of the Realm.—*Cl. Higham*, It is time to Weed out such Fellows as you be indeed.—Then the Bishop commanded the Bailiff to take him away. Thus much touching the Examination of this man, but whether he died by Fire, or were otherwise prevented by Death is not recorded, only his Sentence of Condemnation was drawn up, and registred by the Register of *Normich*; but most certain it is he never recanted.

John Careles Examined before Doctor Martin.

Martin, Where was you born?—*Careles*, At *Coventry*.—*Martin*, How camest thou hither?—*Careles*, By a Writ.—*Martin*, Thou art a handsome man, and its pity but thou shouldst do well, and play the Wise mans part.—*Careles*, I put you out of doubt, that I am most sure and certain of my Salvation by Christ Jesus, so that my Soul is safe already, whatsoever pain my Body suffer here for a little time.

After much more discourse between them about Predestination, *Dr. Martin* said, *The Lord knows that I would gladly make some means to preserve thy Life, but thou speakest so much of the Lord, the Lord; How sayest thou, wilt thou be content to go into Ireland, and serve the Queen there?*—*Careles*, I am ready to do service to the Queen, or her Officers; but if they require me to do any thing contrary to Christs Religion, I am ready also to do my service in *Smithfield* for not observing it, as other my Brethren have done.—He endured Imprisonment two whole years in *Coventry*, and the *Kings-Bench*, where at last he died, and was buried in a Dughill in the Fields. In the time of his Imprisonment he writ a large consoling Letter, the substance of which here follows.

*To my dear and faithful Brethren in Newgate, condemned to dye for the
Testimony of Gods Everlasting Truth.*

The Everlasting Peace of God in Christ Jesus, the continual Joy Strength and Comfort of his most pure, holy and mighty Spirit, with the increase of Faith, and lively feeling of his Eternal Mercy be with you, my most dear and faithful loving Brother *Tyms*, with all the rest of my dear hearts in the Lord, you faithful fellow Souldiers, and most constant Companions in bonds, yea, of men condemned most cruelly for the sincere Testimony of Gods Everlasting Truth, to the full finishing of that good work which he hath so graciously begun in you all, that the same may be to his glory, the commodity of his poor afflicted Church, and to your everlasting Comfort in him, *Amen.*

Ah, my most sweet and loving Brethren, and dearest hearts in the Lord! what shall I say, or how shall I write unto you in the least point or part to utter the great joy that my poor heart hath conceived in God, through the most godly Example of your Christian constancy, and sincere Confession of Christs Truth; truly my Tongue cannot declare, nor my Pen express the abundance of Spiritual mirth and gladness that my mind and inward man hath felt, ever since I heard of your hearty boldness and most behaviour before the bloody Butcher, in the time of your crafty Examinations, especially at your cruel Condemnation in their cursed Consistory place; blessed be God the Father of all Mercy, and praised be his Name, who hath not only given you continual aid, strength and comfort of his holy and mighty Spirit in the faithful Confession of Christ, for whose cause (Oh most happy man!) ye are condemned to dye, but hath also given you such a Mouth and Wisdom, as all your wicked Enemies were not able to resist; my dear Brethren, this is an evident proof that God is on our side.

Therefore, *my dearly beloved!* Cease not so long as ye be in this life to praise the Lord, for that of his great mercy and infinite goodness he hath counted you Worthy of his great dignity to suffer for his sake, not only the loss of Goods, Wife and Children, long Imprisonment, cruel Oppression, &c. But also the deprivation of this mortal Life, with the dissolution of your Bodies in the fire.

Ah, *my most dear Brother Tyms!* whose time resteth altogether in the hands of the Lord, in a full happy time comest thou into this troublesome World; but in a much more and blessed hour shalt thou depart out of the same, so that the sweet saying of *Solomon*, or rather of the holy Ghost shall be full well verified upon thee, yea, and on all thy faithful Fellows, *Better is the day of Death, saith he, then the day of Birth:* This saying

saying cannot be verified upon every man, but upon thee, my dear Brother, and such as thou art, whose Death is most precious before God, and full dear shall your Blood be in his sight; blessed be God for thee, my dear Brother, that ever I knew thee; for in a most happy time came I first into thy company; pray for me, my dear Brother, pray for me, that God will once vouch me worthy of that great dignity wherunto he hath now brought you.

Ah, all my faithful Brethren! what shall I say, or what shall I write unto you, but the same that *Elizabeth* said to *Mary*, *Happy art thou which hast believed, for all things which the Lord hath spoken to thee shall be fulfilled*; so I say unto you, my dear hearts in the Lord, happy are ye all, yea, twice happy shall you be for evermore, because you have stedfastly believed the most sweet Promises which God the Father hath made unto you, with his own Mouth, in that he hath promised you (which are the faithful Seed of the believing *Abraham*) that ye shall be blessed ever World without end; and as you do believe, so do you bear record that God is true, the Testimony whereof you have full worthily born to the World, and shortly will full surely seal the same with your Blood, yea, even to Morrow, I do understand.

Oh constant Christians! Oh valiant Souldiers of the high Captain Jesus Christ, who for your sake hath conquered the Devil, Death, Sin and Hell, and hath given you full Victory over them for evermore. Oh worthy Witnesses, and most glorious Martyrs, whose invincible Faith hath overcome that proud, sturdy-bragging Prince of the World, and all his wicked Army, over whom you shall shortly triumph for evermore.

Thus committing you all to Gods most merciful Defence, whose Quarrel you have defended, whose Cause you have promoted, whose Glory you have set forth, and whose Name you have constantly confessed; farewell my dear Hearts in the Lord, I will make as much haste after you as I may. All our dear Brethren salute you, they pray for you, and praise God for you continually; *Blessed be the Dead that dye in the Lord, for they shall rest from their Labours, and their Works follow them.*

John Careles.

About the same time that *John Careles* died, *Julius Palmer*, *John Gwin* and *Thomas Askin* were burnt together in *Newberry*, in the County of *Berks*.———*Julius Palmer* was born in *Coventry*, his Father had been Mayor of *Coventry*, who bred *Julius* a Schollar. This *Julius* was a man of a prompt and ready Memory, a Wit sharp and pregnant, he was of Behaviour curteous, without curiosity, of countenance chearful, without high looks, of Speech pleasant, he was affable and low as a Child,

and yet quick spirited, and vehement in reasoning, he practised no Deceit towards any man, for he was of such simplicity, that he was apter to be deceived than to deceive: In King Edward's time he was a *Papist* and an utter Enemy to the *Protestant Religion* then appearing, for which he was expelled the House or Colledge he belonged to; but in Queen Mary's reign was again restored to the said House, but seeing the Constancy of the Martyrs that suffered in Queen Mary's reign, and hearing a relation of the Cruelty inflicted on some of them, he cryed out, *O raging Cruelty! O Tyranny!* and more then *barbarous*, and set himself to search into the Religion of the *Protestants* that suffered, and soon after was so far converted from *Popery*, that he could not bow to several *Papish* Ceremonies, so that he was constrained in short space to yield up his Fellowship in *Oxford*, and betook himself to teach School at *Reading*, where he had not continued long, but some envious Persons against the Truth sought occasion against him, and finding an opportunity, searched his Closet, where they found some Books and Writings, written by him against the *Papish* Proceedings, and especially against their brutish Tyranny executed against the Martyrs; whereupon they threatned him, that except he did without delay depart their Coasts, they would produce the Books before the Council; whereupon he was forced to depart from the Town of *Reading*, leaving in the hands of his Enemies what he had there, and took his Journey to *Exsham*, where his Mother dwelt, hoping to get what his Father left him when he died; his Mother understanding his condition, as soon as she saw him, and had a little discourse with him, said, *I require thee to depart from my House, and out of my sight; as for Money and Goods I have none of thine, thy Father bequeathed nought for Heretics; Faggots I have to burn thee, more thou gets not at my hand.* So with a soft answer and a few sweet words to her the Tears running down his Cheeks, he departed from her, which so mollified her hard heart, that she threw an old Angil after him, and said, *Take that to keep thee a true man.* This poor man being destitute of worldly Friendship, and cast off by her whom he took to be his surest Friend, knew not which way to go; at last he concluded to go to *Oxford* to some Friends there, where a School was proposed to him in *Gloucestershire*, which he accepted; and as he was travelling it came into his mind, that there was a quarters stipend due to him at *Reading* for teaching School, and to look after his other things he had there, he resolved to go to *Reading*; where, though he used what Endeavours he could to be retired and private, was by the treachery of some Hypocrites discovered and apprehended, being taken out of his Bed by Officers, to whom he opened not his Lips, but was led away as a Lamb to the Slaughter, and was committed to Prison, where the Keeper

Like a ravening Wolf (greedy of his prey) put him into a blind stinking and dark Dungeon, and there left him for a time hanging by the Hands and Feet in a pair of Stocks; in this Dungeon he remained about ten dayes, under the Tyranny of this unmerciful Keeper.

After this, he was brought before the Mayor, where he was accused (by those that had pilleged his Study, of divers grievous Crimes) but when he came to his answer he did so deface their Evidence, and defend his own Innocency, that the Mayor was ashamed that he had given so much credit to them, and sought how they might convey him privately out of the Country; when these bloody Adversaries saw this Stratagem would not serve their turns, they found another Snare, which was to accuse Palmer of Heresie; so he was again called out of Prison before the Mayor and Justices, to render an account of his Faith before them, and when they had intrapt'd him, they caused him, and a Bill of Instruction with him to be sent to Newberry, to be examined by Dr. Jeffery at the visitation at Newberry, the 16th of July, 1556. In the mean time he suffered some hardships in Reading Goal, for want of Money to supply his occasion.

The publick Examination of Julius Palmer at Newberry before Doctor Jefferies, Bishop of Satum, and others.

Bishop, Art thou the jolly Writer of three half-penny Books, we hear of? Palmer, I know not what you mean. — Bishop, Have you taught Latine so long, that now you understand not English? — To this he answered nothing. — Bishop, We understand by your Articles that you are convicted of certain Heresies, that you deny the Popes Holiness and Supremacy, that the Priest sheweth up an Idol at Mass, and that there is no Purgatory, &c. — Bishop askt him, Whether he wrote some Books? (and he shewed him the Books.) — Palmer, Yea, I did. — Bishop threatned him, That he would make him recant, and would wring Piteavi out of his lying Lips e're he had done with him. — Pal. I know, that though of my self I am able to do nothing, yet if you and all mine Enemies should do your worst, you shall not be able to bring that to pass, neither shall you prevail against Gods mighty Spirit, by which we understand the Truth, and I speak it so boldly. Bishop, Art thou full of the Spirit? are you inspired with the holy Ghost? — Pal. No man can believe but by the inspiration of the holy Ghost; therefore if I were not a spiritual man, and inspired with Gods holy Spirit I were not a true Christian; he that hath not the Spirit of Christ is none of his. — Bp. I perceive you lack no words. — Palmer, Christ hath promised not only to give us store of words necessary, but with them such force of matter as the Gates of Hell shall not be able to confound or prevail against it. — Bp. Christ made such a promise to his Apostles; you will not compare with them? — Pal.

—*Pal.* With the Apostles I may not compare, yet this promise I am certain pertaineth to all such as are appointed to defend Gods Truth against his Enemies in the time of their Persecution for the same. — *Bp.* *Then it pertaineth not unto thee.* — *Palm.* Yes, I am right well assured that it pertaineth unto me, as it shall appear if you give me leave to dispute with you before this Audience, in the defence of all that I have there Written. — *Bp.* *Thou art but a beardless Boy, start up yesterday out of the Schools, and darest thou presume to offer Disputation, or to encounter with a Doctor?* — *Pal.* Remember Mr. Doctor, the Spirit breatheth where it pleases, &c. and out of the Mouthes of Babes, &c. And thou hast hidden these things from the wise, &c. God is not tyed to Time, Wit, Learning, Place, nor Person. — *Register,* *If you suffer him thus impudently to trifle with you he will never have done.* — Then the Bishop said, *It was not in his Commission to dispute with him,* but had a great deal more discourse with him, and after he had done examining of him, the high Sheriff after Dinner sent for *Julius Palmer* to speak with him, and exhorted him to revoke his Opinion, to spare his Young Years, Wit and Learning, and told him, that if he would be conformable he would give him his meat and ten pound a year, &c. — *Pal.* thank him, and said, that as he had already in two places renounced his living for Christs sake, so he would, with Gods Grace, be ready to surrender and yield up his Life also for the same, when God should send time. — Then one *Winchcom* upon the Bench said, *Take pity on thy Golden Years and pleasant Flowers of lusty Youth, before it be too late.* — *Pal.* I long for those springing Flowers that shall never fade away. — *Winchcom,* *If thou be at that point, I have done with thee.*

Then was *Palmer* had to the Blind-house, and in the afternoon *John Gwin* and *Thomas Askin* had the Sentence of Condemnation, and were delivered to the Sheriff, and the next Morning *Palmer* was Condemned, and the same Afternoon they were all three burnt; about an hour before they were excuted *Palmer* comforted his Fellow-sufferers with these words, *Happy are you when men revile you and persecute you for Righteousness sake, rejoyce and be glad, for great is your reward in Heaven; fear not them that kill the Body, and be not able to touch the Soul, God is Faithful and will not suffer us to be Tempted further then we shall be able to bear it.* And being brought to the Stake, and the Fire kindled, they cryed, *Lord Jesus strengthen us! Lord Jesus assist us! Lord Jesus receive our Souls!* until they ended their lives.

A Remarkable Providence, whereby Agnes Wardall was preserved from her Violent Persecutors, in the Town of Ipswich.

This *Agnes Wardall* was a Woman that lived in Gods fear, and was at defiance with their *Romish Trash*, desiring rather with hard Fare and i

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Lodging to be abroad, than to be at home in her House among the Tents of the ungodly, her Husband also being a man living in the fear of God, and for the Testimony of his Conscience being also haunted by force of the Law, was constrained to leave his House, and to go to Sea for a livelihood, and Imployment he was unaccustomed to; *Agnes Wardall* coming home one day to see her Children (which she had left wholly to the care of the Maid-servant to look after) one Doctor *Argentine* a great Persecutor having notice of her coming home, stirred up the Constable and Watch to apprehend her, who in the night beset the House, and knocking at the door the Maid heard them, and awaked her Mistress, who immediately got up, creeping through a Ditch full of Nettels she got into a Parlour wherein stood a Cupboard with a fair Press, into the which the Maid locked her, and then going into a Chamber next the Street, spake to the Watch, who threatened to break the door down, if she did not open it, with that she opened the door, and the Watch searched the House very narrowly and came into the Room where *Agnes* was in the Press, and one of them said, here is a fair Cupboard, and laid his hand on it, she may be here for any thing that is done; that is true, said another; yet they looked no further, but went into another Room, and when they had searcht the House, they went into the Fields, at the back-side of the House, and in the mean time the poor Woman was almost smothered in the Press, but at last by a Neighbour, with much ado (for being a stranger she could not in a long time unlock the Press) was let out, and being let out she got through the Garden Pales into the Fields, and there hid her self in the Ditch, whereby she escaped these envious Persecutors who sought in their cruelty to have Ruined her.

Thomas Moore, a Husbandman, and a Servant in the Town of *Liecester*, for saying, that his Maker was in Heaven, and not in the Pix, was apprehended; the Person that examined him, pointing to the high Altar, asked him, Whether he did not believe his Maker to be there?—*Moore* said, No.—Bishop, What is that thou seest above the Altar?—*Moore*, I cannot tell what you would have me to see, I see there fine Cloathes with golden Tassels, and other gay Geer hanging about the Pix, what is within I cannot see.—Bp. Dost not thou believe Christ to be there, Flesh, Blood and Bones?—*Moore*, No, that I do not.—Whereupon he was immediately Condemned to dye, and was the 22th day of *June*, 1556. burnt in the Town of *Liecester*.

The Examination of John Jackson before Doctor Cook.

Jackson When first I came before him, he railed, and called me Heretick.—I said, I am no Heretick.—Cook, Mr. Read told me thou wast

the rankest Heretick of all them in the Kings Bench.—*Jackson*, I knew him not.—*Cook*, No, quoth he? Yes, he Examined thee at the Kings Bench.—*Jackson*, He Examined five others, but not me.—*Cook*, What sayst thou to the blisss'd Sacrament of the Altar?—*Jackson*, It is a deffuse question to ask me at the first trial, you promising to deliver me.—*Cook*, What a Heretick is this!—*Jackson*, It is easier to call a man a Heretick, then to prove him one.—*Cook*, What Church art thou of?—*Jack*, What Church, quoth I, I am of the same Church that is builded on the Foundation of the Prophets and Apostles, Jesus Christ being the Head Corner-stone.—*Cook*, Thou art an Heretick.—*Jack*, How can that be, seeing that I am of that Church? I am sure you will not say that the Prophets and Apostles were Hereticks.—*Cook*, No, but what sayst thou to the blisss'd Sacrament of the Altar?—*Jack*, I find it not written.—*Cook*, No! Keeper, away with him.

But I had some further discourse with him, and then he called again to the Keeper to have me to Prison.—*Jackson*, I am contented with that; and so we parted, and I answered no further in this matter, because I thought he should not have my Blood in a Corner; but I hope in the living God, that when the time shall come before the Congregation, I shall Shake their Building in another manner of Fashion; for they build but upon Sand, and their Walls be daubed with untempered Morter, and therefore they cannot stand long: Therefore, good Brothers and Sisters, be of good cheer, for I trust in my God, I and my other Prison-fellows shall go joyfully before you, Praising God most heartily, that we are counted worthy to be Witnesses of his Truth.

John Jackson.

The next that suffered was one *Joan Wast*, a poor blind Maid about twenty two years of Age. This poor Woman had such an esteem of the Scriptures, that though she was blind, and had little Money, she saved so much Money together as would buy her a New-Testament (which in those days were very scarce) and she would give Money to some at their spare time to read to her, whereby she became perfect in the Scripture, so that she retained several Chapters in her Memory, and in King *Edward's* time she was zealous for the Religion then established, and when he died, she could not but continue constant in her Conscience, and refused to back-slide with the Multitude to Popery, but retained her Zeal until she was apprehended, and being examined and condemned, was led from the place where she was condemned to a place called the *Windmill-pit*, near to the Town of *Derby*, and holding her Brother *Roger Wast* by the hand, she desired the People to pray for her, and called up-
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on Christ to have mercy upon her, and so with patience suffered Martyrdom.

The Sufferings of William Dangerfield.

William Dangerfield of Wooton near Bristol, for fear of Persecution kept abroad from his House and Family, but coming home to visit Wife and Children, his House was soon belet, and he apprehended and imprisoned, where under Bishop *Brook's* cruelty, he was so handled for some time, yea, so long till the Flesh was fretted off his Legs with Irons; and after he was apprehended, his Wife likewise was taken with a young Child but fourteen dayes old, and was put into the Common Goal amongst Thieves and Murderers, where she was kept without any fire, but was forced to warm her Childs clothes in her own Bosom; in the mean season while the Husband and Wife lay in two Prisons, the Bishop began to practice (not with the Woman first, as the *Serpent* did with *Eve*, but) with the Man, craftily deceiving his simplicity with fair words, falsely perswading him that his Wife had recanted, and when he perceived he was inclinable and consented, he suffered him to go to his Wife in the Common Goal, where they with melting hearts opened their minds one to another, and he told his Wife how the Bishop with his subtil Flatteries circumvented him; at the hearing of which the Womans heart clave assunder; and she said, *Alack! thus long have we continued one, and hath Satan so prevailed?* but the sence of the Action reflected so much upon his Conscience that it brake the mans heart, so that in a short time after he died, after he had endured twelve Weeks Imprisonment. Sometime after his Wife was had in Examination before the Bishop; what her Answers were at her Examination, are not recorded, but she was kept in Prison with her tender Infant till they both died; the Child was sent out of the Prison, but it was past remedy first, being almost starved with cold and want of things necessary, and the man's Mother, a woman of eighty years of Age, being left in the House after their apprehension, for lack of comfort, there perished also.

About this time there were five Persons famished in *Canterbury* Castle, by the unmerciful Tyranny of the *Papists*, as by the Copy of this following Letter, which the Prisoners threw out of the Castle Window, may appear.

Be it known to all men that shall read or hear read these our Letters, that we the poor Prisoners of the Castle of Canterbury, for Gods Truth are kept and lie in cold Irons, and our Keepers will not suffer any Meate to be brought to us to comfort us; and if any do bring any Bread, Butter, Cheese, or other Food, the Keeper will charge them to carry it back, or else keep it for himself; so that we have nothing thereof; insomuch that there are four of us Prisoners for Gods Truth.

Truth famished already, and thus is it in his mind to famish us all, and we think he is appointed thereunto of the Bishops, and Priests, and Justices so to famish us, and not only us of the said Castle, but also all other Prisoners in other Prisons, for the like cause, to be also famished; notwithstanding, we write not these our Letters to that intent we might not afford to be famished for the Lord Jesus sake, but for this cause and intent, that they having no Law so to famish us in Prison, should not do it privily, but that the Murderers hearts should be openly known to all the World, that all men may know of what Church they are, and who is their Father.

Out of the Castle of Canterbury.

About this time there was a consultation held at Cambridge by the Clergy, concerning *Martin Bucer* and *Paulus Phagius*, two Persons dead three or four years before; and after much debating they agreed altogether in this determination, That they were Sectaries and famous Hereticks, and a supplication should be made to the Lords Commissioners in the Name of the whole University, that their dead Carcasses might forthwith be digged up, for that it was against the rule of the holy Canons, that their Bodies should be buried in Christian burial.

And Cardinal *Poole* sent a Commission to make inquest upon Heresie; now after the afore said Condemnation was past, and the said Commission was read from the Cardinal, Doctor *Pern* desired process might be sent out for *Bucer* and *Phagius* to appear, or any other that would take upon them to plead their Cause, to which the Commissioners condescended, and the next day process went out to cite the Offenders, which Citation was fixed up in several publick places in Cambridge, and soon after Witnesses were sworn and examined against *Martin Bucer* and *Phagius*, and a time was set for a Jury to bring in their Verdict, and in the mean time a Commandment was given forth by the Commissioners, for bringing in all heretical Books; and a day there was appointed for Judgment to be given against these Hereticks; but when the day came, and that neither *Bucer* nor *Phagius* would appear at their call in the Court, nor that any put forth himself to defend them, yet the courteous Commissions would not proceed to Judgment (which for their contumacy in absenting themselves they might have done) considering how that day was peremtory, but to shew their Mercy and Equity, had rather shew some favour then to take the extent of the Law.

Whereupon *Vincent* published the second Process, and stuck it up in publick places as before, putting off the day of Judgment from the eighteenth to the twenty sixth day of the same Moneth, which day being come, the Mayor and Burgesses were warned to be present when the Sentence was published, which was done by Doctor *Scot* Bishop of *Chester*,

in which Sentence he condemned *Buter* and *Phagius* of Heresie; after the Sentence, the Bishop commanded their Bodies to be digged out of their Graves, and being degraded from holy Orders, delivered them into the hands of the secular Power; then the Cardinal was advertised how far they had proceeded, and he was desired that the Writ *De Hereticis Comburendo* might be sent to *Smith*, Mayor of *Cambridge*, else the business could not be finished; in the mean time while the Writ was coming, and order was made that the Books before commanded to be searcht for, should be thrown into the Fire with them; the Writ being come, and the dead Bodies being taken up, they were guarded to the Market place, a great train of People following them, and there chained to a Post, Fire was set to them, the Books were thrown in and burnt with them; and thus ends this piece of *Papish* folly.

And because one University should not mock the other, the like piece of folly was acted upon the dead Body of *Peter Martyrs* Wife of *Oxford*, an honest grave and sober Woman while she lived, and of poor People alway a great helper; she died in the year 1552. The Cardinals Visitors coming to *Oxford*, among other things had in Commission to take up this good Woman out of her Grave, and to consume her Carcass with Fire.

Stephen Kemp, *William Hay*, *William Walterer*, *William Prowting*, *William Lowick*, and *Thomas Hudson*, were all burnt in *Kent* in *January* 1557.

The next that suffered were these five persons following, viz. *Thomas Loseby*, *Henry Ramsey*, *Thomas Thirtel*, *Margaret Hide* & *Agnes Stanley*, who were examined upon the general Articles before *Bonner's* Chancellor, to which they particularly answered, being thereunto required before Sentence, and to declare whether they would recant, and what they had to say, why he should not pronounce the Sentence of Condemnation.

Thomas Loseby, first answered, saying, God give me strength to stand against you and your Sentence, and your Law, which is a devouring Law, for it devoureth the Flock of Christ, and I perceive there is no way with me but Death, except I would consent to your devouring Law, and believe in that Idol the Mass — *Thomas Thirtel* said, If you make me an Heretick, then you make Christ and his Apostles Hereticks; for I am in the true Faith, and I will stand in it; for I know full well I shall have Eternal Life therefore — *Henry Ramsey* said, Will you have me to go from the Truth that I am in? — *Margaret Hide* said, You have no cause to give Sentence against me, for I am in the true Faith, and will never forsake it, and I do wish I were more stronger in it: And the second time being called before the Bishop, she said, I will not depart from my sayings till I be burned. — *Agnes Stanley* said, I had rather every

every hair of my Head were burned, if it were never so much worth, than that I should forsake my Faith, which is the true Faith.—After they had been twice called and examined, they were condemned, and about the 12th day of *April*, Anno 1557. were all burnt in one fire in *Smithfield*.

After these, in the Moneth of *May*, three others suffered in *Georges-fields* in *Southwark*, viz. *William Marrant*, *Stephen Gratwick*, and one *King*. This *S. Gratwick* in his Examination was very hardly and illegally dealt with; for first, he was condemned by the Bishops of *Winchester* and *Gloucester*, to whose Diocess he did not belong Secondly, when he made his appeal from these incompetent Judges to the Bishop of the Diocess he lived in, his appeal would not be allowed; when they had no other shift to colour their inordinate proceedings withal, they procured a Priest to counterfeit himself to be Bishop of *Chester*, and brought him to sit as Judge over him.

When he was before the Bishop of *Winchester* in *St. Mary Overs*, because the People cryed out, *God strengthen thee*, the Bishop threatned, saying, *Now let me see him here, that dare open his Mouth to bid God strengthen thee; he shall dye the death that thou shalt dye.*—*Gratwick* answered, I know your cruelty doth extend more largely then your pity. They further shewed their injustice against him, in that they brought in Articles against him, which were not grounded upon his own *Examinations* and *Confessions*; and because he refused to answer to them, though they had no other just matters against him, but only for saying these words, viz. *That which I have said, I have said*; they proceeded to read the sentence of Death against him. — When he was asked, *Whether he would recant?* he said, My Faith is grounded more stedfastly then to change in a moment, its no process of time can alter me, unless my Faith were as the Waves of the Sea: When the Sentence was read, the Bishop delivered him into the hands of the Sheriff to be carried Prisoner to the *Marshalsea*, whereupon the Prisoner with a loud Voice, desired God, that he would not lay his Blood to their charge, if it were his will; and as he was passing away, because he spake to the People, his Persecutors cryed out, *Cut his Tongue out, Stop his Mouth*; and so he was had to the *Marshalsea*, and put in Irons, and shortly after was burnt in *Georges Fields*, with *Marrant*, and one *King*, about the latter end of *May*.

By reason of a Proclamation published in *February*, 1556. the Storm of Persecution grew rather greater in many places then before, but especially in the Diocess of *Canterbury*, whereupon the 18th day of *June* seven Persons were burnt at *Maidstone*, the relation of whose Apprehension, Examination and Execution is not registred, excepting something concerning

cerning *Edmund Allen* of *Frytenden* in *Kent*, *Miller*, who for reading the Scriptures, and expounding upon them, was complained of by *John Taylor*, (Parson of the Parish) to the Justice, who sending for him, committed both him and his Wife to Prison, but not long after they were set at liberty, and went over to *Callice*, where his Conscience being troubled; after some time the Lord discovered to him that he had work for him to do in *England*, and thereupon he and his Wife shortly after returned home to *Kent*; Parson *Taylor* hearing of their return, although he was in the midst of his Mass, when the News was brought him, he turned to the people and commanded some with all speed to go and apprehend them; when his Mass was over, he went and apprehended the said *Allen*, and had him before one *Sir John Baker*, a Justice, who sent him to Prison, and caused an Inventory to be made of his Goods, and they took 13 *l.* in Money away from him: when he was brought before Justice *Baker*, he said, *Who gave thee Authority to Preach?* — *Allen*, Give me leave to answer, I am perswaded that God hath given me this Authority, as he hath given to all other Christians: Why are we called *Christians*, if we do not follow Christ, nor read his Laws? Is not Christ our Father, shall not the Son follow the Fathers steps? Is not Christ our Master, and shall the Scholar be hindered from Learning and Preaching his Precepts? Is not Christ our Redeemer, and shall we not praise his Name, and serve him that hath Redeemed us from Sin and Damnation? did not Christ (being but of twelve years of Age) dispute with the Doctors, and interpret the Prophet *Isaiab*, although he was not of the Tribe of *Levi*, which were Priests, but of the Royal Tribe of *Judah*, neither had taken any outward Priesthood? wherefore, if we be Christians we must do the same. — One *Collins* standing by, said to the Justice, *What a Knave is this that compareth himself with Christ?* — Justice *Baker*, *Let him alone, he will pump out an infinite heap of Heresies; hast thee any more to say for thyself?* — *Allen*, Yea, that I have, *Adam* was Licenced of God, and *Abraham* was commanded to teach his Children and Posterity, and *David* teacheth in divers Psalms, and *Solomon* also preached to the People as the Book of the Preacher proveth, where he teacheth, *that there is no immortal felicity in this Life*; and *Noah* taught them that were disobedient in his days, and therefore is called the eighth Preacher of Righteousness: *Moses* chose seventy Elders to help him to teach, and Rule the People. *Eldad* and *Medad* preached in their Tents, wherefore *Jashua* being Offended, complained to *Moses* that *Eldad* and *Medad* did preach without License, to whom *Moses* answered, *I would all the People could do the like* — *Baker*, *Thou saidst thou didst feed the People both Bodily and Spiritually?* — *Allen*, We are all Kings to rule our Affections; Priests to Preach out the virtues of God; and lively Stones,

Stones, to give light to others, for as out of Flint-Stones cometh forth that that is able to set all the World on fire, so out of Christians should spring the Beams of the Gospel, which should inflame all the World; what availeth it a man that hath Meat, and will eat none, and Apparel, and will ware none? Is not every Christian a Follower of Christ? And doth not *Paul* forbid quenching the Spirit? Doth he prohibit any man that hath gifts, that they shall not exercise the same? Then the Justice askt him, *Why he refused to Worship the Sacrament of the Altar?* — *Allen*, Because it is an Idol. — *Baker*, *Away with him*; [And then was he carried to Prison, and shortly after burnt at *Maidstone*.]

The 30th of *June*, there were four men and three Women more burnt at *Canterbury*. *Alice Benden*, one of the seven, being brought before one *Roberts* of *Crambrook*, who askt her, *Why she would not go to Church?* Because (said she) I cannot with a clear Conscience, there is so much Idolatry committed there against the glory of God; [for the which she was committed to Prison, but her Husband being troubled at it, got a Certificate from some of the chief men of *Staplehurst* to the Bishop of *Dover*, desiring her Liberty.] When she came before the Bishop, he askt her, *If she would go home and go to Church?* she said, If I would have so done, I need not to come hither. Well, said the Bishop, *Go thy wayes home, and go to Church when thou wilt*; [thereupon she was set at Liberty, but shortly after she was again committed for the same cause, and her Husband went again to desire her Liberty] but the Bishop told him, *She was an obstinate Heretick, and therefore he could not deliver her*; then her Husband desired the Bishop, that he would keep her Brother from coming to her, For (said he) *he relieves her, and comforts her, and perswades her not to Recant*; this request was no sooner made, but it was granted by the Bishop, who commanded that she should be put into a place called *Mundayes Hole*, being a Vault under ground, and gave a strict charge that if her Brother came at her, he should be apprehended; however he used what means he could to find where she was, and to get at her; and one Morning hearing her Voice, as she was pouring out her sorrowful complaints unto the Lord, he invented a way how he might relieve her, which was by putting Money in a loaf of Bread, and sticking the same upon a Pole, and so reaching it to her, and this was five weeks after her coming thither, all which time no Creature was known to come at her, except her Keeper; her Lodging in this Vault was only upon a little Straw, between a pair of Stocks and a Stone-wall, being allowed but three Farthings a day, that is, a half Penny Bread, and a Farthing Drink; and thus she lay nine Weeks, without shifting her Apparel all the time: At her first committing to this place she much lamented her condition, dolefully mourning that the

Lord should so sequester her from her Friends; but in the midst of her Supplications, she considered the Right hand of the Most high could change all, and received comfort therein; shortly after she was called before the Bishop again, who askt her, *Whither she would go home, and go to Church?* she replied, Your extremity towards me hath thoroughly satisfied me; that you are not of God, who seek my utter Destruction, shewing him how lame she was with lying in the Cold, and for lack of Food; then the Bishop sent her from that filthy Hole to *Westgate Prison*, and shortly after she was called before the Bishop, and others, who condemned her, and committed her to the *Castle Prison*, where she continued till the 19th day of *June, 1556.* and then with six others aforementioned was burnt in *Canterbury*.

The Substance of the Examinations and Answers of Matthew Plaise, Weaver, of the Parish of Stone, in the County of Kent, before Thornton, Bishop of Dover, and others.

When he came before the Bishop, he askt him, *Where he dwelt?* he answered, *At Stone in Kent.* — Bishop, *You are indicted by twelve men of Ashford at the Sessions, for Heresie.* — Matthew, *That's sooner said than proved; and said, let me hear it, and I will answer to it.* — Then the Bishop said, *He would not do so, but you shall answer to the Article against you, yea, or nay* — Matthew answered, he could not, for I was not at *Ashford*; said he, but I perceiv you go about to lay a Net for my Blood. — Arch-Deacon, *Peace, Peace, we do not desire thy Blood, but you are suspected of Heresie, and therefore we would have you confess what you believe concerning these Articles;* and the Bishop charged him again, *in the King and Queen's Name, to answer Yea or Nay, to the Articles.* — Matthew, *Then I commanded him, in his Name that should come in flaming Fire with his mighty Angels, to render Vengeance to the Disobedient, and to all those that believed not the Gospel of our Lord Jesus Christ, which should be punished with Everlasting Damnation, that he should speak nothing but the Truth, grounded upon Christ and his Apostles, and then I would answer him, or else not.* — At which the Bishop was angry, and said, *If you will not answer, I will condemn you.* — Matthew, *Well, said I, if you do, you shall be guilty of my Blood, and prove your self a Murderer.* — Then the Bishop further examined him of the *Catholick Church*, and said, *Tell me whether is the King and Queen of that Church or not?* — Matthew, *Well, said I, now I perceive you go about to be both mine Accuser and Judge, contrary to all right; I confess Christ hath a Church upon Earth, which is built upon the Apostles and Prophets, Christ being the Head thereof. And as touching the King and Queen, I*
answer,

answer, I have nothing to do with any mans Faith but mine own. — Bp. *Is there no part of that Church here in England?* — *Matthew*, Well; I perceive you would fain have something to lay to my charge, I will tell you what Christ saith, where two or three is gathered together in his Name, there is he in the midst of them. — Then the Arch-Deacon stood up, and in a mocking manner said, *You have no Wit to think that we have been deceived so long time, and that the Truth is only made known to half a Dozen of you in a Corner,* (and read the Article of the Sacrament, and said) *You deny the real Presence to be in the Sacrament after Consecration;* [Much talk they had about this point, but at last the Bishop was so angry, that he said] *If you will not answer yea or nay, I will condemn you.* — *Matthew*, I have answered, and if you condemn me, my Life is not dear unto me, and I am sure you shall not escape unpunished, for God will be revenged upon such Murderers — Then the Deacon entreated him, *to be ruled by the Bishop, and take Mercy while it was offered;* for if you are condemned, you must be burnt. [But whether he died in Prison, or was burnt, no mention is made in the Register.]

On the 22d day of June, Anno 1557. ten Persons were burnt for Religion at *Lewis in Sussex*, viz. *Richard Woodman, George Stevens, William Mainard, Alex. Hoseman's Servant, Tomazin Wood, Margery Morris* her Son, *Dennis Burgis, Albdon's Wife, Grove's Wife.*

The Sufferings, and principal Heads and Matter of the Examination of Richard Woodman, being written by his own Hand.

Woodman, Reader, hereby you shall see how the Scriptures are partly fulfilled on me, being one of the least of his poor Lambs; first, you may understand, that since I was delivered out of the Bishop of *London's* hands, which was the 18th day of *December*, 1555, which was the same day *Philpot* was burnt, I lay in his *Cole house* eight Weeks, lacking one day, and before that, I was almost a year and a half in the *King's Bench*, after my first apprehending, for reproving a Preacher in the Pulpit, in the Parish of *Warbleton*, where I dwelt, for which I was had to two Sessions before I was sent to Prison, and carried to two more Sessions while I was in Prison; twice before the Bishop of *Chichester*, and five times before the Commissioners, and then sent to the Bishop of *London's Cole-house*, and many times called before him, as it appeareth by my Examinations, which the Bp. of *Chichester* now hath, for they found in my House when I was taken, also several had Copies of the same of me, when I was in the *Cole-house*. And it pleased God to deliver me, with four more out of the Butchers hands, requiring nothing else of us, but that we should be honest men, and Members of the true Catholick Church, which we affirmed

firm'd we were Members of, and purposed by Gods help therein to dye ; hereupon we were delivered, and he wisht us severall times to speak well of him, and no doubt he was worthy to be praised, because he had been so faithful a helper in his Master the Devil's business, for he had burnt *John Philpot* the same Morning, in whose Blood his Heart was so drunk, that he could not tell what he did, as it appeared to us, both before and after ; for but two dayes before he promised us, that we should be condemned that same day we were delivered ; and the next day after he had delivered us, he sought earnestly to take some of us again, he waxed dry after his great Drunkenness ; wherefore, he is like to have Blood to drink in Hell, as he is worthy, if repent not with speed ; the Lord turn all their hearts if it be his Will. After I was delivered, the *Papists* said, I had consented unto them, rejoycing thereat ; the which, I praise God, was not the least in my thoughts, and they perceived the contrary in a little time ; for I went from Parish to Parish, and talked with them, to thirteen at least, and that of the chiefest in the County, which so angered them, that the Commissioners complained against me to *Sr. John Gage*, Lord Chamberlain, who sent out four or five Warrants to apprehend me, but having warning of their laying in wait for me, I kept out of their way, so that the Bailiffs mist of their prey, and were much displeased ; but three days after the Lord Chamberlain sent three of his men to apprehend me, I being at Plough with my Folks in the way coming to my House, not mistrusting them, came to them, and spake to them ; they said, that they arrested me in the King and Queen's Name, and that I must go with them ; which suddain words made my Flesh to tremble and quake ; yet I answered them, that I would go with them, and desired them to go to my House first, they said I should. Then I remembered my self, saying in my Heart, Why am I thus afraid, they can lay no Evil to my charge, if they kill me for well doing, I may think my self happy ; I remembered how I was formerly contented, and glad to dye in that Quarrel, and so had continued ever since ; and should I now fear to dye, God forbid that I should, for then were all my labour in vain ; then I praised God, I was satisfied, having considered it was but the frailty of my Flesh, which was loath to leave Wife, Children and Good ; I saw nothing but present Death before my Eyes, and as soon as I was perswaded in my mind to dye, I had regard of nothing in this World, but was as joyfull as ever I was : Battell lasted not a quarter of an Hour, but I dare say, it was sharper then Death it self for the time. When I had got my Breakfast, I desired them to shew me their Warrant, thinking thereby I might see wherefore I was arrested, that I might be the better able to make my defence ; but one of them answered, they had not their War-

rant

rant there; at which Words, God put it into my mind, that I need not to go with them unless they had their Warrant; and I said, its much you'l come to take a man without a Warrant, and therefore set your Hearts at rest, I will not go with you, unless you carry me by force. And so I arose from the Board, and slept into my Chamber, thinking to go from them, if I could possible, seeing God made the way so open for me; I meant to play *Peter's* part with them, but God would not have it so, but sent a fear amongst them, that before I came out of my Chamber again they were gone out of my House. When I saw that, I knew it was Gods doing to set me at liberty once again; yet I was compelled to speak to them, saying, If you have a Warrant, I desire you to shew it me, and I will go with you, if not, I desire you to depart in Peace, for surely I will not go without the order of the Law; I have been too simple in such things already; for when I was first sent to Prison, the Justices sent for me by one of their men, without any Warrant, and I went gently to them two Sessions, and they sent me to Prison, and kept me there almost a Year and three quarters, contrary to Right and Equity, and it seemeth strange to me that I should be thus evilly handled; therefore, I will go to none of them henceforth without legal order. Then one of them said, We have not the Warrant here, but it is at my House; the worst is, you can but make us fetch it: Then said I, fetch it if you will, and so I shut my Door, and before they came back with a Constable, as God would have it, I was gone forth, but they searched every corner of my House, and at Night there came seven men and a Constable to search again, but I kept abroad; and because I supposed they would lay wait for me, and thinking they would not mistrust that I dare be nigh home, I told my Wife I would make Lodging in a Wood near my House, as I did, under a Tree, and there had my Bible, Pen and Ink, and other necessities, and there I continued six or seven Weeks; then there came word into the Country, that I was seen and spoken with in *Flanders*, whereupon they left to lay wait for me, for God put in my mind that they would laying wait for me at all Sea-Coast Towns, as they did.

So when all was hush, I went abroad among our Friends and Brethren, and at length I went beyond the Seas, both in *Flanders* and *France*, but I thought the time long till I came home again; I was there but three Weeks, but it was known among *Baal's* Priests, who could not abide it, but got Warrants and searched my House for me, sometimes twice in a Week, sometimes I went privily, sometimes openly from home, staying abroad two or three Weeks together, otherwhile living a Moneth together at home, doing openly such work as I had to do, and yet mine Enemies laid no hands on me, till the Hour was fully come, and then mine

mine own Brother, according to the Flesh, delivered me into their Hands.

The first Examination of Richard Woodman.

Bishop, *What is your Name?* My name is Richard Woodman. Then said the Bishop, *I am sorry for you, you have been a man of good Report and Esteem in your Country till now of late; therefore, look to your self, your Wife and Children, and Friends, and be ruled, and think not your self wiser then all the Realm, but be informed, and you shall have their favour as much as ever you had.*—Woodman, My Life, my Wife and my Children, I love them, but they are all in Gods hands, and I have them as if I had them not.—Bishop, *The Sheriff told me, that you were desirous to speak with me.*—Woodman, I thought meet to appeal to you, because you have taken upon you to be the Physician of our Country; for many unjust things are laid to my charge; and they seek my Blood, and I have appealed unto you, that if my Blood be shed unrighteously it might be required at your hand.—Dr. Story, *Is not this a perverse Fellow, dost thou think thou shalt be put to death unjustly, and that thy Blood shall be required?* No, said he: And further added, *that he could condemn an hundred such Hereticks, and threatned that he would help to rid him.*—Then Woodman would have answered, but the Bishop desired them both to give him place.—Bp. Well, Neighbour Woodman, *I call you Neighbour, because you are one of my Diocess, and you are sent to me, that I should give you spiritual counsel, for I am your Spiritual Pastor, therefore hear what I say unto you.*—Woodman, *First, I desire you to hear me a few Words; you have said, you will give me Spiritual counsel, are you sure you have the Spirit of God.*—Bp. No, *I am not sure, I dare not be so bold to say so.*—Woodman, *Then you are like the Waves of the Sea, tossed about with every Wind, and unstable in all your wayes, and can look for no good thing at the Lords hand; yea, you are neither hot nor cold, and therefore, God will spue you out of his Mouth.*—Then in a fury Story said, *What a perverse Fellow is this! he hath a Devil in him, and is Mad:* And the Bishop said, *He is sent to me to learn, and taketh upon him to teach me.*—Then Richard Woodman seeing their Blindness and Blasphemy, it made such an Impression upon him, that his heart was melted, and his Eyes gusht out with Tears, and he spoke to them after this manner: The Jews said to Christ, he had a Devil, and was mad, as you have here said to me, but I know the Servant is not above his Master, and God forbid that I should learn of him that confesseth he hath not the Spirit of God.—Bp. *Why do you think that you have the Spirit of God? you boast more then ever Paul did, or any of the Apo-*

fles, the which is great presumption.—Woodman, I boast not in my self, but in the Gift of God, as Paul did, who said, *He verily believed that he had the Spirit of God*, making thereof no question, 1 Cor. 7.—Chichester, *It is not so, you bely the Text.*—Woodman, If it be not so, let me be burnt to morrow.—Story, *Thou shalt not be burnt to morrow, but I will promise thee thou shalt be burnt within six dayes.*—Bp. *If it be so, its wrong Translated, as it is in a thousand places more.*—Woodman, Take heed that you belye not the Translators; I believe they had the fear of God more before their Eyes, then you report of them; but if that place be wrong translated, I can prove by places enough that Paul had the Spirit of God.—Bp. *How prove you that?*—Woodman, No man can believe that Jesus is the Lord but by the holy Ghost; for he that hath not the Spirit of Christ is none of his: And again, we have not received the Spirit of Bondage to fear any more, but we have received the Spirit of Adoption, whereby we cry *Aba Father*; the same Spirit certifieth us, that we are the Sons of God; also, John saith, *he that believeth not that Christ is come in the Flesh, is an Antichrist*, and denyeth both the Father and the Son; and he that believeth in God, dwelleth in God, and God in him.—Story, *What an Heretick is this, why do you hear him? send him to Prison to his fellows in the Marshalsea, and they shall be dispatcht within these twelve dayes.*—Woodman, When I heard him say so, I rejoyced greatly in my heart, desiring God, if it were his will, to keep them in that in that mind; for I expected to have been sent to the Bishop of London's Cole house, or Lollards Tower, but they sent me to the Marshalsea to my Brethren and old Prison-Fellows, whereby it pleased God that the burden I looked for, was something eased; when they saw I rather rejoyced, than feared Imprisonment, the Bishop said, *My thinks he is not afraid of the Prison.*—Woodman, No, I praise the Living God.—Story, *He hath the right terms of an Heretick, the living God, &c. I pray you, be there dead Gods, that you say the Living God?*—Woodman, Are you angry with me for speaking the words written in the Bible?—Story, *Bibble-Babble, what speakest thou of the Bible? there is no such Words in all the Bible.*—Then, said Woodman, I am much to blame, and brought several Scriptures to prove that there was a Living God, and dead Gods; for David said, *My Soul hath a desire, and longing to enter into the Courts of the Lord*; my Heart and my Flesh rejoyce in the living God.—Story, *My Lord, I will tell you how you shall know a Heretick by his words; that is, they will say (the Lord) and (we praise God) and the (Living God) &c.*—Woodman, The Lords Name be praised from the rising of the Sun, until the going down of the same; also as many as fear the Lord, say always, the Lord be praised.—Story, *My Lord, this in an Old Hereticks, send him to Prison, you will do no good on him; I will leave you and go to Church.*

The

The Second Examination of Richard Woodman.

The Bishop began with the common Snare, asking him, *What he said to the seven Sacraments ? for there we left off, and there we will begin,* said he. Woodman replied, If he could prove them, he should believe them; here- at the Bishop was moved, and swore by his troth; whereupon Woodman re- proved him, saying, a Bishop should be blameless, and you use much Swearing, which is a great fault in a Bishop above all others, which should be an Example to the Flock. Then said the Bishop in a rage, *I perceive this man is worse then he was, for he takes upon him to teach me to speak.* Woodman replied, am I commanded to do that I do, I dare not for my Life hold my peace; for if I should, I should bear your sin. — Bp. *Where do you find that you are commanded to reprove me ?* — Woodman, If thou see thy Brother sin, reprove him. A Priest standing by, said, *My Lord, this man is past cure.* — Bp. *So we thinks, I will talk no more with him; since he has been with his Fellows in the Marshalsea, he is worse then he was; call Mr. Story, and let him do with him what he will.* — Woodman said, My Faith hangeth upon no man, but upon God: The Priest standing by, said, *My Lord, I think he is not the worse for them, but I fear they are the worse for him.* Then Woodman speaking to the Bishop, said, Look well to it, you will deliver me to other men to shed my Blood, and so think to wash your Hands of me, as Pilate did by Christ, but you cannot be so discharged: Then the Bishop replied to this effect; *I have nothing to do with you, I am not yet Consecrated, the Cardinal may examine you, and condemn you, or the Bishop of London, in whose Diocese you now are;* And after other discourse, askt him, *What he said to the Sacrament of the Altar ?* — Woodman, Do you mean Christ to be the Altar? — Bishop, *I mean the Sacrament of the Altar in the Church.* — Woodman, What the Altar of Stone? — Bp. *Yes, 'tis that Altar I mean, how do you understand the Altar other wise ?* — Woodman, It is written, that wheresoever two or three are gathered to- gether in Christs Name, there is he in the midst of them, and whatsoever they ask in his Name it shall be given unto them; when thou comest to offer thy Gift at the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy Offering, and go first, and be recon- ciled to thy Brother, and then come and offer thy Gift. — A Priest stand- ing by, would have interrupted him, but the Bishop said, *Let him alone.* — Then Woodman said, By these two places of Scripture I prove that Christ is the true Altar whereon every Christian, that is in the Love and Charity, ought to offer their Gifts. — Bp. *I never heard any man understand the Altar so, no, not Luther the great Heretick, that was condem- ned by a general Council, and his Picture burnt.* — Woodman, If he were

an Heretick, I think he understood it not so indeed, but I am sure all Christians ought so to understand it. And after further discourse they laughed at him, and said, *This is a Heretick indeed, it is time he were burnt.* — Then *Woodman* replied, Judge not lest ye be judged; for in that way you call Heresie I serve my God. — Then *Story* said, *What, you are a Preaching: You shall Preach at a Stake shortly with your Fellows; carry him to the Marshalsea again; and let him be kept close, and let none come to speak with him.* — At another time being brought before the Bishop of Winchester, and others, the Bishop spoke to him to this effect; *When you were last before us, (Woodman) you would not confess that you were sent to Prison for Heresie; but called for your Accusers, and stood stoutly in defence of your self.* — *Woodman* replied, saying, You said I was sent to Prison for Heresie, I told you wherefore I was sent to Prison, which was upon the breach of a Statute, for speaking to a Priest in the Pulpit, and for that cause, the Justices of that Country thought I had offended the Statute, and sent for me before them, and would have bound me to the good behaviour; and because I refused they sent me to Prison.

He was at his Examination before the Bishop of Winchester prest to answer to several things objected against him; but he refused, saying, He was not of his Diocess: The Bishop being displeased at his answers, called him, *Perverse Villian, and obstinate Fool; and Heretick,* and cryed, *Hold him a Book, I'll make him sware, and answer, or else I will condemn him; hold thy hand on the Book,* said the Bishop. — I will lay no hand on the Book for none of you all, said *Woodman*; and looking on the People, the Bishop cryed, *See how he looks about for help.* — I look for no help (said he) from men, for God is on my side, and therefore I do not care who is against me. — Then they cryed, *Away with him, and bring us another.* — At another time being brought before the Bishop of Winchester, the Bishop askt him, *His belief concerning the Sacrament of the Altar?* — *Woodman* replied, I pray you be content, I will answer no more Questions, for that I perceive you go about to shed my Blood — Bp No, *hold him a Book, if he refuse to Swear, he is an Anabaptist, and shall be Excommunicated.* — *Woodman*, I will not Swear, Excommunicate me if you will. — After some more Words past between them, the Bishop past the Sentence against the said *Woodman*, and then they cryed, *Away with him, away with him,* not suffering him to speak any more for himself, and so was had away to the *Marshalsea* again.

And thus the Reader hath the chiefest and most weighty matters that past at his Examinations from time to time.

Several Sentences taken out of a Letter of Richard Woodmans, to one Roberts of Hawkhurst.

GRACE Mercy and Peace from God the Father, and from his Son our only Saviour Jesus Christ, by the Operation and Working of the holy Ghost, be multiplied plentifully upon you, dear Sister, that you may the more joyfully bear the Cross of Christ that you are under; to the end, to your only Comfort, and Consolation, and to all our Brethren and Sisters in those parts that love our Lord unfeignedly, certifying you; that Land all my Brethren with me are joyful, praised be God, looking daily to be dissolved from these our mortal Bodies, according to the good pleasure of our heavenly Father, praising God also for your constancy, and kindness shewed unto God's People in this troublesome time of Persecution; *Blessed are the Merciful, for they shall obtain Mercy*: The Fruits alwayes declare what the Tree is; for a good Man or Woman out of the good *Treasure* of their hearts bring forth good Fruits.

Wherefore, dear Sister, let our Faith be made manifest to the World by our deeds, and in the midst of a crooked and perverse Nation, as St. Paul saith, *Let your Light shine as in a dark place*.

O dear Hearts! now is the Gospel of God overwhelmed with many black and troublesome Clouds of Persecution, for the which cause very few go about to have their Eyes made clear by the true light of the Gospel, for fear of loosing their *Treasures* of this World, which are but vain, and shall perish.

Let us not therefore, be like unto them which light their Candle, and put it under a Bushel, but let us set our Candle upon a Candle-stick, that it may give light unto all them that are in the House; that is to say, let all the People of the Household of God see our good works, in suffering all things patiently that shall be laid upon us for the Gospel sake, if it be Death itself; for Christ dyed for us, leaving us an Example, that we should follow his steps; and as he hath given his Life for us, so ought we to give our Lives for the Defence of the Gospel, to the comfort of our Brethren.

How is it then that some will say, that their Faith is good, and yet they do all the deeds of Antichrist the Devil? St. Paul saith, *To believe with the heart justifieth, and to confess with the Mouth maketh a man safe*: Here may all see, that no Man or Woman can have a true Faith unless they have deeds also, and he that doubteth, is like the Waves of the Sea, tossed about of the Wind, and can look for no good thing at the Lords hands: Now is the acceptable time that Christ spoke of, yea, even now is the *Ar* put to the *Root* of the *Tree*, that so every *Tree* that bringeth not forth good *Fruit*, must be hewn down and cast into the Fire, Now

Now is the Lord come with his Fan in his hand to try the Wheat from the Chaff, the Wheat he will gather into his Barn, and the Chaff he will burn: Now is the time come that we must go meet the Bridegroom with Oyl in our Lamps; we are also bidden to the feast, let us make no excuses, our Master hath delivered *Talents* unto us: Now is the Lord come to see if there be any *Fruit* upon his *Trees*, if he find none, he will serve us as he did the wild *Fig-Tree*, that is, *Never Fruit shall grow on him more*: If we go to meet the Bridegroom without Oyl in our Lamps, and should go to buy, the doubt is, we should be served as the Foolish Virgins were, to whom God said, *Depart I know you not*: If we use not our *Talents* well, they shall be taken from us, & given to others, & all such unprofitable Servants shall be cast into Hell, where shall be Weeping & Gnashing of Teeth.

May not all People now perceive that this is the time that our Master Christ speaketh of, that the Father should be against the Son, and the Son against the Father, and one Brother against another, that the Brother shall deliver the Brother to death; yea, and that the Wicked shall say all manner of Wicked sayings against us for his Name sake, the which I have found by experience, I praise God that gave me strength to bear it.

I have no mistrust but that the World shall see and know, my Blood shall not be dear in my own sight, whensoever it please God to give my Adversaries leave to shed it; I do earnestly believe, that God, which hath begun this good work in me, will perform it to the end; for when I have been in Prison, sometimes wearing Bolts and Shackles, lying on the bear Ground, and sometimes sitting in the Stocks, and bound with Cords, that my Body was swelled, and I like to be overcome with pain, sometimes lying in the Woods and Fields, wandring to and fro, brought before *Justices*, *Sheriffs*, *Lords*, *Doctors* and *Bishops*; called *Dog*, *Devil*, *Heretic*, *Whoremonger*, *Traitor*, *Thief*, *Deceiver*, and such like: Yea, even they that did eat of my Bread, that should have been most my Friends by Nature have betrayed me; yet for all this I praise God, that hath separated me from my Mothers Womb, all this that hath happened unto me hath been easie; for I praise God, they are not able to prove one Tittle of their sayings to be true, but that way which they call Heresie I serve my Lord God, and at all times, before whomsoever I have been brought, God hath given me Mouth and Wisdom, against which my Adversaries have not been able to resist; wherefore, dear Sister, be of good comfort, with all our Brethren and Sisters, and take no thought what you shall say, for it shall be given you the same hour according to the promises, as I have alwayes found, and as you and all others of Gods Elect shall well find, when the time is full come; and whereas I and many others have hoped that this Persecution would have been at an end ere this time; now I perceive

ceive God will have a further Tryal, to Root out all Dissemblers, that no man should rejoyce in himself; but he that rejoyceth should rejoyce in God; wherefore if Prophecy should fail, and Tongues should cease, yet Love must endure; for fear hath painfulness, but a perfect Love casteth out all fear, which Love I have no mistrust, but God hath poured it upon you so abundantly, that nothing in the World shall be able to seporate you from God, neither High nor Low, Rich nor Poor, Life nor Death, shall be able to put you from Christ, but by him I trust you shall enter into New-Jerusalem there to live forever.

After Sentence was past upon him, the 22d day of June, 1557. he and nine more were burnt at *Lewis*, as mention is made before.

The next Moneth following *Simon Miller*, and *Elizabeth Cooper* were burnt at *Normich*. This *Simon Miller* dwelt in *Lyn*, he was a zealous man for the Lord and his Truth in those dayes, detesting and abhorring the forced Religion of the Papists, going from *Lyn* to *Normich*, and standing in the press of People, as they were coming from their Popish service, he spake some words to them; at which some marvelled to hear and see his boldness; but shortly after he was brought before *Dunning*, Chancellor of *Normich*; when he was before him, having his Confession of his Faith written, and put in his Shoe, part of which appearing, was taken out, which the Chancellor perusing, asked him, *If he would stand to that Faith?* to which he said he should: whereupon, he was committed to Ward, and shortly after was by the Bishop of *Normich* and his Chancellor condemned, and burnt with the aforesaid *Elizabeth Cooper*: When *Elizabeth* first felt the Fire, she shrunk and cryed out; but *Simon Miller* put his hand behind him, towards her, and wisht her to be strong; so they both ended their lives joyfully.

About this time several Persons persecuted in *Colchester* suffered in *Essex*, being prosecuted by one *Thomas Tye* Priest, who wrote a Letter to *Bonner* against them to this effect, *They Assemble* (said he) *together upon the Sabbath day, during the time of Divine Service, sometimes in one House, and sometimes in another, and there keep their private Conventicles.* This Letter of the Priest's caused a Storm to arise against such as professed the Truth in *Essex*, and the House of *William Munt* was beset by one *Ferril*, and the Officers with him, who told *William Munt* and his Wife, they must go with them to *Colchester* Castle: The Woman being Sick in Bed, desired her Daughter might first fetch her some Drink, for she was ill at ease; *Ferril* giving her Daughter leave, as she was coming back with the Drink, and a Candle in her hand, He wisht her, *to give her Father and Mother good counsel*: The Maid replied; *they have a better Instructor then me,* for

for I hope the holy Ghost doth teach them, which will not suffer them to err: Then said Terril, *Art thou in that mind, thou naughty Housewife; marry, it is time to look upon such Hereticks indeed.* The Maid replied, with that you call Heresie, do I worship my Lord God. Terril, *Then I perceive Gossip, you will burn with the rest for Company sake.* No, said she, not for Company sake, but for Christ's sake, if I am compelled; and I hope, if he call me to it, he will enable me to bear it: Then the said Terril took the Candle out of her hand, and held her Wrist and the burning Candle under her hand, saying, *Thou young Whore! wilt thou not cry?* She replied, she had no cause to cry, but rather to rejoyce, and quietly suffered his rage for the time: At last she said, have you done what you will do? he said, *Yea, and if thou think it not well, then mend it:* Mend it said she, nay, the Lord mend you, and give you Repentance; and now, if you think it good, begin at the Feet, and burn the Head also; for he that set you on work, shall pay you your Wages. Then the said Terril searched the House, and took one John Thurston and Margaret his Wife, and William Munt and his Wife, and Rose his Daughter, whose hand he had burnt, and carried them to Colchester Castle immediately; there was in all ten Persons Prisoners in Colchester for not conforming, and for denying the real Presence in the Sacrament, who were all severally sentenced to be burnt. When Rose Allen, whose hand was burnt by Terril, was Examined concerning her belief, concerning *Auricular Confession*, and the *Mass*, &c. She said, they stunk in the Face of God; and being asked, *What she said concerning the See of Rome, and whether she would obey the Bishop of Romes Authority?* she answered boldly, she was none of his, and as for his *Sea*, it is for such Ravens and Crows as you be, to swim in, for I shall not swim in that *Sea* while I live, neither will I have any thing to do therewith; whereupon she was Condemned as the rest were. After these poor *Lambs* were Condemned, they were delivered into the hands of the Secular Power, and were by them committed every one unto the Prison, from whence they came, where they remained with much joy and great comfort, in continual reading and calling upon God, ever looking for, and expecting the day of their dissolution, which was upon the second day of August following, and because some were in the Castle Prison, and some in the Town Prison, called the *Mote-hall*, therefore it was agreed by the Officers, that they in the *Mote-hall*, viz. William Bongeer, William Purcell, Thomas Benold, Agnes Silverside, alias Smith, Ellen Exring and Elizabeth Fowlks should be burnt in the Fore noon, and William Munt, and his Wife and Daughter, and John Jackson, Prisoners in the Castle, should be burnt in the Afternoon, who when they were tyed to the Stakes, they called upon God, and earnestly exhorted the People to flee from Idolatry, and

so ended their Testimonies joyfully ; and as for *John Thurston*, before mentioned, he dyed in Prison.

The next that suffered, was *George Eagler*, a man of a good Utterance, and Eloquent in Speech, though but a *Taylor* by Trade ; in this time of great Persecution, he left his Trade, and Travelled about from place to place to comfort and strengthen such as had received the Truth in any measure, sometimes Lodging in the Fields and Woods, and because he travelled much abroad he was called *Trudgever* ; in his Diet he was sparing, and for his Drink it was mostly Water for three years, to which necessities of denying himself he was drove to, through the heat of this time of Persecution ; for he was fain to keep pretty much in Woods and Holes ; for the Queen had put out a Proclamation in four Counties for apprehending of him, and twenty Pounds was to be given to the party that took him, and shortly after he was taken in a Corn-Field in *Essex*, and being apprehended, was had Prisoner to *Colchester*, and from thence within four dayes was had to *Chilmsford*, where he abode one Night, and did neither sleep, eat nor drink, and the next day he was carried to *London*, and there Examined by the Bishop or Council, and from thence sent back to *Chilmsford* again, and at the Sessions there he was indicted for Treason, for having Meetings contrary to the Law, and for praying that God would turn *Queen Maryes* heart, or else take her away ; the which words that God would take her away, he denied that he spake, nevertheless, he was Condemned, and executed for the same.

The Examination of Richard Crashfield of Wymondham.

The Chancellor said, *How say you, Sarrah, to the Ceremony of the Church ? What Ceremonies ?* said *Crashfield*.—Chancellor, *Do you believe in the Sacrament of the Altar ?*—*Crashfield* said, He knew not what it was.

—Chancellor, *Do you not believe Christ took Bread, gave thanks, brake it, and said, Take eat, this is my Body ?*—*Crashfield*, Even as Christ spake, so did he perform the work.—Chan. *How say you to the Confession to the Priest ? when were you Confessed ?*—*Crash*. I confess my self daily unto the eternal God.—Chan. *Do you not take the confession to the Priest to be good ?*—*Crash*. No, but rather Wicked.—Chan. *What say you to Singing, and the Organs, is that godly ?*—*Crash*. I perceive said he, no

godliness in it, and yet he said, he approved of Spiritual Songs, but yours is of the Flesh, and of the Spirit of Error, and thought to you it be pleasant, and glorious, yet to the Lord it is bitter and odious.—Then said the Chancellor, *Stand nearer Country-man, why stand you so far off ?*—*Crash*. I am near enough, and a little too near : And further said, I have done with you.—Chan. *What shall I tell my Lord of you ?*—*Crash*. If

you have nothing to tell him, your Arrant will be the sooner done. —

Chan. *Will you turn from this wicked Error? (you have been an evil example, by your wicked reading; you have perswaded simple women to this Error) and you shall have mercy.* — Crash. I ask mercy of God, whom I have offended, and not of you. — Chan. *When were you at your Parish Church? you have been Excommunicated this two years, and therefore you are condemned; and so past Sentence upon him; and he was shortly after burnt at Norwich.*

The next that suffered, was one *Joyce Lewis*, Wife to *Thomas Lewis* of *Manchester*; this *Joyce Lewis*, was a woman finely brought up in the pleasures of the World; she was turned from the *Papish Religion*, by seeing the great Sufferings and Death of *Lawrence Saunders* at *Coventry*; and being afterwards inflamed with the love of God, she purposed to abstain from those things that displeased him; but her Husband being furious against her, compelled her to go to *Mass*; but being there, in Testimony against their Idolatry, when they sprinkled the holy Water, she turned her back towards it, for which she was shortly after accused before the Bishop; she told the Bishop, by refusing their holy Water, she neither offended God nor his Laws; the Bishop thereat was offended, and bound her Husband in a hundred pound Bond for her appearance a Moneth after, the Moneth being ended, her unnatural Husband carried her himself to the Bishop, who asked her, *Why she would not go to Mass, and receive the Sacraments?* She answered, because she found them not in the Word needful for mens Salvation, wherefore she was Condemned: After her Condemnation she continued a year in Prison, where her behaviour both in word and deed was such, that her death was greatly lamented; when the Sheriff brought her news of the hour of her death, she said to him, your Message is welcome to me; when the fire was set to her, she never struggled nor strived, but ended her life patiently.

About the 17th day of *September* were burnt at *Islington* *Ralph Allerton*, *James Austoo*, *Margery Austoo* his Wife, and *Richard Roth*.

Ralph Allerton, after his apprehending, was kept a whole year in Prison before he was Condemned; he was first accused before the Lord *Darsey* of *Chichester*, for not conforming to the Idolatry and Superstition of the times, and for praying and exhorting the People of the Parish where he lived, not being a Priest; before he was apprehended he kept himself in *Woods* and *Barnes*, and other solitary places; and at last being apprehended, was sent up to the Council, and from them to *Bonner* Bishop of *London*: In his Examination he told the Bishop, there were three Religions in *England*; then said *Bonner*, *Which be these?* *Allerton* replied, The first is that which you hold; the second is clean contrary to the same; and the third is a Neuter: Then said *Bonner*, *Of which of these three art thou*

thou

thou of? *Allerton* said, I am of that which is contrary to that which you teach to be believed on the pain of death. After some other discourse between them, the Bishop in a rage called him *Knave*, and *Whorson Pricklouse*, and demanded what he had to say, why he should not pronounce the Sentence of Condemnation against him? To which he answered, You ought not to Condemn me, for I am a Christian; but do as you have determined, for I see Right and Truth are suppressed, and cannot appear upon the Earth. These words ended, the Bishop pronounced the Sentence of death against him, and delivered him to the temporal Officers, who on the day afore-said, caused him and the other three to be burnt.

There is not much Recorded what past in the *Trial* of the other three, only *James Austoo*, when he was brought upon Examination before the Bishop in his Cappel at *Fulham*, the Bishop said to him, *Dost thou know where thou art, and before whom?* To which he replied, I know where I am, for I am in an *Idol-Temple*; whereupon the Bishop past Sentence against him and his Wife, who suffered deeply a Prisoner in the Bishops House, being kept in his dog-Kennel, under a pair of Stairs. One Article against *Richard Roth* (one of the four that was burned) was, *That he was a Comforter of Hereticks*, and to that end had writ a Letter to certain Persons that were burnt at *Colchester*. The Substance of which Letter written by him, and directed to his Brethren and Sisters in Christ, (Condemned at *Colchester*) ready to be burned for the Testimony of the Truth, is as followeth.

OH, dear Brethren and Sisters! how much have you to rejoyce in God, that he hath given you such Faith, to overcome this blood thirsty Tyrant thus far, and no doubt he that hath begun that good work in you, will fulfill it unto the end: Oh, dear hearts in Christ! What a Crown of Glory shall ye receive with Christ, in the Kingdom of God: Oh! that it had been the good will of God, that I had been ready to have gone with you, for I lie in the Bishops-Little case in the day, and in the night I lie in the *Cole-house*, from *Ralph Allerton*, or any other, and we look every day when we shall be Condemned, for he said, *that I should be burnt within ten dayes before Easter*; but I lie still at the Pools-brink, and very many go in before me; but we abide patiently the Lords leisure with many Bonds, in Fetters and Stocks; by the which we have received great Joy in God: And now fare you well, dear Brethren and Sisters, in this World.

Oh, Brother *Munt*, with your Wife, and my dear Sister *Rose*! How blessed are you in the Lord, that God hath found you worthy to suffer for his sake; with all the rest of my dear Brethren and Sisters, known and unknown

unknown! Oh, be joyful even unto death, fear it not, saith Christ, *For I have overcome death*, saith he: Oh dear hearts! seeing that Jesus Christ will be our help, Oh tarry you the Lords leisure! be strong, let your hearts be of good comfort, and wait you still for the Lord, he is at hand, yea, the Angel of the Lord pitcheth his *Tent* round about them that fear him, and delivereth them which way he seeth best; for our Lives are in the Lords hand, and they can do nothing unto us, before God suffer them; therefore give all thanks to God; Oh! dear hearts, you shall be clothed with long White Garments upon *Mount Zion*, with the Multitude of Saints, and with Christ Jesus our Saviour, which will never forsake us; Oh! Blessed Virgins, you have plaid the wise Virgins part, in that you have taken *Oyl* in your *Lamps*, that you may go in with the *Bridegroom* when he cometh, into the everlasting joy with him; but as for the Foolish they shall be shut out, because they made not themselves ready to suffer with Christ, neither go about to take up his Cross. Oh, dear hearts! How precious shall your death be in the sight of the Lord, for dear is the death of his Saints; Oh! fare you well, and Pray; the Grace of our Lord Jesus Christ be with you all *Amen, Amen*. Pray, Pray, Pray.

Written with my own Blood, by me, Richard Roth.

I mentioned before, how that ten Persons suffered at *Colchester*, amongst whom was one *Agnes Bengeer*, who should have suffered with them six that went out of *Mote-hall*, but her Execution was suspended for a time, her Name being mistaken in the Writ, and instead of *Agnes Bengeer*, called *Agnes Boyer*; this poor Woman, when she saw she was separated from her *Prison-Fellows*, and sent back to *Prison*, and might not suffer with them, (for she had given up her self to suffer, having provided a Nurse for her sucking Child, and all other things necessary for her suffering; but when she was put back) she wept bitterly, and made piteous moan to her self, esteeming her self as naked and desolate, and bemoaning her condition when she was separated from her Companions: And this is written, that the Reader may see how zealous these Persons were in those dayes, who esteemed *Death* rather than *Life* for their *Testimonies sake*; but shortly after a Writ came down from *London*, wherein her Name was rightly incerted, and she was burnt at *Colchester*.

Shortly after, one *John Noyes* of *Lackfield*, in the County of *Suffolk* Shoe-Maker; he was apprehended for not going to the publick Service and Mass, by one *Thomas Levell* and others, who beset his House on both sides, where they found *John Noyes* in his backside going forth; one of the Persecutors seeing of him, called to him, and said, *Whether goest thou*

him? John replied, to my Neighbours: The Persecutor said, *Your Master hath deceived you, you must go with us now.* John replied, Take heed your Master deceive not you; so they apprehended him, and had him before the Justices next day, who committed him to the Dungeon, where he lay for some time, and then was had to *Norwich* before the Bishop; and soon after Sentence of Death was pronounced against him; when he was bound to the Stake, he spake these Words, *Fear not them that can kill the Body, but fear him that can kill both Body and Soul, and cast them into Everlasting Fire.* And seeing his Sister weep, and make moan for him, he bid her that she should not weep for him, but weep for her sins, and so he yielded up his life.

Whilst he was burning, one *John Jarvis* standing by, said, How the Sinews of his Arms shrink up! two of the Sheriffs men hearing of him speak, apprehended him, and having him before the Justices, they affirmed he should say, *What Villianous Wretches are these?* Whereupon the Justices commanded, that he should be set in the Stocks next Market day, and whipt about the Market naked; but the Constable in friendship to him, did not set him in the Stocks, till Sunday-Morning; and in the after-noon they whipt him about the Market with a Dog whip, having three Cords; and so they let him go.

Whilst *John Noyes* was Prisoner, his Wife desiring him to send her some tokens of Remembrance of him, thereupon he sent her several Sentences of Scripture for a Remembrance, as followeth.

DEarly beloved, be not troubled with this heat that is now come among you, to try you, as though some strange thing had happened unto you, but rejoyce inasmuch as you are made partakers of Christs Sufferings, that when his Glory appeareth, you may be glad; if ye be railed on for the Name of Christ, happy are you, for the Spirit of Glory and the Spirit of God resteth upon you. It is better, if the will of God be so, that you suffer for well-doing, then for evil-doing, *1 Pet. 3.* So *1 Pet. 4.* See that none of you suffer as a *Murderer*, or as a *Thief*, or an *Evil-doer*, or as a *Busy-body* in other mens matters; but if any man suffer as a *Christian man*, let him not be ashamed, but let him glorifie God in this behalf; for the time is come that Judgment must begin at the House of God: If it first begin at us, what shall the end of them be that believe not the Gospel of God? Wherefore let them that suffer according to the Will of God, commit their Souls to him in well-doing. *St. Paul* saith, *2 Tim. 3.* All that will live godly in Christ Jesus must suffer Persecution. *St. John* saith, *1 John 2.* See that ye love not the World, neither the things that are in the World; if any man love the World, the love of the Father is

not in him: For all that is in the World, as the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World, which vanisheth away, and the Lust thereof; but he that fulfilleth the Will of God abideth forever. *St. Paul* saith, *Col. 3.* If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Set your affection on things that are above, and not on things which are on Earth. Our Saviour Christ saith, *Matth. 18.* Whosoever shall offend one of these little Ones, that believe in me, it were better for him that a *Millstone* were hanged about his Neck, and that he were cast into the Sea. The Prophet *David* saith, *Psal. 84.* Great are the troubles of the Righteous, but the Lord delivereth them out of all; fear the Lord ye his Saints; for they that fear him lack nothing. When the Righteous cry, the Lord heareth them, and delivereth them out of all their Troubles; but misfortune shall slay the Ungodly, and they that hate the Righteous shall perish. Hear, O my People; I assure thee, Oh *Israel*, if thou wilt hearken unto me, there shall no strange God be in thee, neither shalt thou worship any other God: Oh that my People would obey me; for if *Israel* would walk in my wayes, I would soon put down their Enemies, and turn my hand against their Adversaries. Our Saviour Christ saith, The Disciple is not above his Master, nor yet the Servant above his Lord; it is enough for the Disciple to be as his Master is, and that the Servant be as his Lord is, if they have called the Master of the House *Belzebub*, how much more shall they call them of his Household so? fear not them therefore. *St. Paul* saith, *2 Cor. 4.* Set your selves therefore at large, and bear not a Strangers Yoke with the Unbelievers, for what fellowship hath *Righteousness* with *Unrighteousness*? What company hath *Light* and *Darkness*? Either what part hath the Believer with the Infidel, &c? Wherefore come out from among them, and seporate your selves now, (*saith the Lord*) and touch no unclean thing; so will I receive you, and I will be a Father unto you, and you shall be my Sons and Daughters, *saith the Lord Almighty.* For neither Eye hath seen, nor Ear hath heard, neither can it enter into the Heart of man, what good things the Lord hath prepared for them that love him, *1 Cor. 2.* Ye are bought neither with Silver nor Gold, but with the precious Blood of Christ, *1. Pet. 1.* There is none other Name given to men wherein we must be saved, *Acts 4.* Take no thought (*saith Christ, Mat. 6.*) saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed (for after all these things seek the *Gentiles*) for your heavenly Father knoweth that ye have need of these things; but seek ye first the Kingdom of Heaven, and the Righteousness thereof, and all these things shall be ministred unto you.

So fare ye well, Wife and Children, and leave worldly care, and see that ye be diligent to Pray.

John Noyes.

The Martyrdom of Cicely Ormes, Wife of Edmund Ormes of Norwich.

The occasion of her first apprehending was for that she being present at the death of two Martyrs burnt in the *Lollards pit*, without *Bishops gate* in *Norwich*, for that she said, She would pledge them of the same Cup that they drunk of; she was apprehended and had before the Chancellor, who examining her concerning the Sacrament of the Altar, He askt her, *What it was the Priest held over his Head?* she replied, It was Bread; and if said she, you make it any better, it is worse: Whereupon the Chancellor, with threatening words, sent her to the *Bishops Prison*; shortly after she was brought before him again, who offered her, *If she would go to Church, and keep her Tongue, she should be at liberty*; but she refusing his offer, he past Sentence of Death upon her, and delivered her to the Sheriff, to see her burnt; when she came to the Stake, she said, *Welcome the sweet Cross of Christ*; and when the Fire was kindled about her, she said, *My Soul doth magnifie the Lord, and my Spirit rejoyleth in God my Saviour*; and so finished her Testimony in patience.

About this time, many were Persecuted at *Litchfield*, and about seventeen were put to death in *Sussex*, in the Diocess of *Chichester*, a particular Relation hereof, there is little left upon Record to make manifest; But the *Popes Tyranny* was great in many Counties in *England* in this *Queen's* time.

The Examination of Thomas Sprudence before the Chancellor of Norwich.

Chancellor, *Have you been with a Priest, and confest your Sins?*—I have confest my Sins to God, and that is sufficient for me.—Bishop, *Wilt thou be sworn to the Pope, as supream Head of the Church?*—No, said he, not as long as I live; for you cannot prove by the Scripture, that the Pope is Head of the Church.—Bishop, *Yes, as well as the Bell weather, which weareth the Bell, is head of the Flock of Sheep, even so is the Pope Head of the Church of Christ; and now (good Fellow) thou hast wandered long out of thy way, like a scattered Sheep, therefore hear this Bell-weather, and come home with us to thy Mother, the true Church again.*—Thomas, All this is but natural Reason, and no Scripture.—Oh, (said the Bishop) *I see you are stout, and will not be answered, therefore you shall be compelled by Law.*—Thomas, So did your Fore-fathers intreat Christ and his Apostles, they had a Law, and by their Law they put him to death; and likewise you have a Law, which is *Tyranny*, and by that you would force me to believe

as you do; but I trust the Lord will assist me against all your beggerly Ceremonies, and make your Foolishness known to all the World. — Bp. *When were you at Church?* — *Thomas*, Never since I was born. — Bp. *How old are you then?* — I think (said *Thomas*) about forty. — [Then the Bishop not well understanding him, he explained himself, saying] never since I was born anew; for Christ said to *Nicodemus*, *Except you be born again, you cannot enter into the Kingdom of God.* — Bp. *You are a stubborn Fellow, and an Heretick*; and speaking to him of Obedience to the Laws of the Realm. — *Thomas*, replied, You must consider that I have a Soul and a Body, and by Soul is none of the *Queen's*; but my Body and Goods are the *Queen's*; and I must give God my Soul, and all that belongeth unto it; that is, I must obey the Laws and Commandments of God, and whosoever commandeth obedience to Laws contrary to Gods Laws, I may not obey them, lest I lose my Soul, but must rather obey God then man; and further told the Bishop, that their graven Images and Ceremonies, were but the Inventions and Imaginations of their own Brain. — Then one standing by, said to the Prisoners, *Are you wiser then all men? Will you willingly cast away your selves? My Lord would fain save you, therefore chuse some man where you will, and take a day, my Lord will give it you.* — *Thomas*, If I save my Life, I shall lose it, and if I lose my Life for Christs sake, I shall find Life Everlasting; and if I take a day, when the day cometh, I must say then even as I say now, except I will lye, and therefore that needeth not. — *Well then* (said the Bishop) *have him away*; and after he had been some time a Prisoner in *Bury* in *Suffolk*, he was burnt in *Novemb* 7, 1557.

In the same Moneth were three Persons put to death in *Smithfield*, viz. *John Hallingdal*, *William Sparrow*, and *Richard Gibson*, they were several times brought before *Bonner*, who produced several Articles against them, and used Arguments to perswade them to recant, before he past Sentence upon them, to which *John Hallingdal* replied, Because I will not come to your *Babylonical Church*, therefore you go about to condemn me. Then the Bishop askt him, *Whether he would persevere in his Opinions?* He replied, He should persist in them until the death; whereupon *Bonner* read the bloody Sentence against him. *William Sparrow* being asked the same Question by the Bishop, he made answer to this effect, That way which you call Heresie, is good and godly, and if every Hair of my Head were a man, I would burn them all rather then go from the Truth; and said, your Laws and Mass is naught and abominable; whereupon the Bishop immediately read the Sentence of Death against him, and delivered him to the secular Power, who sent him again to Prison. — After the Bishop had ministred several Articles against *Richard Gibson*; the said

Richard

Richard proposed several Articles to him to answer, yea or nay, or else to say, he could not tell, viz. 1. *Whether any man by the holy Ordinance of God ever was, is, or shall be Lord over mans Faith?* 2. *By what lawful Authority any man, of what Dignity, Estate or Calling by Office soever he or they be, may use Lordship, or Power over any man for Faith or Conscience sake?* 3. *By what lawful Authority or Power any man of what Dignity, Estate or Calling soever he or they be, may be so held as to alter or change the holy Ordinances of God, or any part of them?* 4. *By what evident tokens Antichrist and his Ministers may be known, seeing it is written that Satan can change himself into the similitude of an Angel of Light?* 5. *What is the Beast which maketh War with the Saints of God, and doth not only kill them, but also will suffer none to buy nor sell, but such as worship his Image, or receive his Mark in their Right-hands, or in their Fore-heads, his Name, or the number of his Name, or do worship his Image, which by the just and terrible Sentence of God already decreed, shall perish in Fire and Brimstone, before the holy Angels, and before the Lamb, and they shall have no rest Day nor Night, but the Smoke of their Torment shall ascend up for evermore?* 6. *Also, what is the gordious glittering Whore that sitteth upon the Beast, with a Golden Cup in her Hand, full of Abominations, with whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth, and she her self also is drunken with the Blood of the Saints, which is the Wine of her Fornication, whose Flesh the Horns of the Beast shall tear in pieces and burn her with Fire?*

At the last time of his appearing at the Consistory, the Bishop asked him, *If he knew any cause, why Sentence should not be past against him?*—Gibson, *You have nothing against me justly to condemn me for.* Bp *You are an evil man*—Gibson, *I may say so of you also.*—Then the Bishop hastning on to his Sentence, *Admonisht him to remember himself, and save his Soul.* But Gibson told him, *He would not hear his babling; and further said, blessed am I that am cursed at your Hands.* And so the Sentence was read against him, and he was committed to Prison, and shortly after burnt with the two before mentioned. At the bottom of his Articles he inserted these two Scriptures following; *Ascribe unto the Lord, O ye mighty, ascribe unto the Lord worship and strength; give unto the Lord the Honour of his Name, and bow your selves to the Majesty of the Lord. I will hearken what the Lord God will say, for he shall speak Peace unto his People, that they turn not themselves unto Foolishness.* April the 6th. 1557. By me Richard Gibson.

In this furious time of Persecution J. Rough and Margaret Mearing, were also burnt at London on the 22d day of December; this John Rough was born in Scotland, and in his zeal for the Truth, he abhorred the Idolatry and Superstition in Religion practised in that Country; and there-

fore travelled into *England*, where after the death of *K. Edward* the 6th, perceiving the alteration that was like to be in Religion, and the Persecution that would thereupon arise, and looking at his own weakness fled with his Wife into *Freezeland*, where they laboured with their Hands for their Maintenance; but shortly after he returned again into *England*, and arriving at *London*, he heard of a Society of godly People that assembled privately in Religious Exercise, to whom he joyned himself, and continued exercising his Gift in preaching unto them, until he was through the treachery of a false Brother betrayed, and apprehended by the Vice-Chamberlain of the Queens House, being taken at a religious Meeting at the *Sarrasons-head* in *Islington*; after Examination before the Council, he was sent to *Newgate*, and his Examination in a Letter to *Bonner*, to proceed against him as an Heretick. *Bonner* being minded to make quick dispatch with him, within three dayes after the receipt of the Letter, sent for him from *Newgate*, to his Palace at *London*, where he had several Articles ready drawn up against him, for denying the *seven Sacraments*, the *Latine Service*, and the *Popes Supremacy*, &c. After he had answered to these Articles, he was dismissed till next day, and then he was brought again before the Bishop and others, who perceiving his constancy to his Profession, they ordered him to be brought the next day to the open Consistory, and there condemned him as an Heretick, and delivered him to the secular Power, who sent him to *Newgate*, and shortly after he was burnt in *Smithfield*, about five a Clock in the Morning.

A Letter written by John Rough, unto certain of his Friends.

THe Comfort of the Holy Ghost make you able to give Consolation unto others, in these dangerous days, when *Satan* is let loose, but to the Tryal only of the Chosen, when it pleaseth our God to sift his *Wheat* from the *Chaff*. I have not leisure nor time to write the great Temptations I have been under; I speak to Gods Glory, my care was to have the fences of my Soul opened, to perceive the Voice of God, saying, *Whosoever denyeth me before men, him will I deny before my Father, and his Angels; And to save the life Corporeal, is to lose the life Eternal: And he that will not suffer with Christ, shall not Reign with him.* Therefore most tender Ones, I have by Gods Spirit given over the Flesh, with the fight of my Soul, and the Spirit hath the Victory, the Flesh shall now, e're it be long, leave off to sin, the Spirit shall reign Eternally: I have chosen the Death, to confirm the Truth, by me Taught: What can I do more? Consider with your selves, that I have done it for the confirmation of Gods Truth; pray that I may continue unto the end, the greatest part of my assault.

assault is past, I praise my God : I have in all my assaults felt the present aid of my God, I give him most hearty thanks for it ; look not back, nor be ashamed of Christs Gospel, nor of the Bonds I have suffered for the same, thereby you may be assured it is the *true Word of God*, the holy Ones have been sealed with the same (*Mark.*) Its no time for the loss of one man in the Battel, for the Camp to turn back, up with mens hearts, blow down the daubed Walls of Heresie, let one take the Banner, and another the Trumpet, I mean not to make corporeal resistance, but pray, and ye shall have *Elias's* defence, and *Elizea's* Company to fight for you ; the cause is the Lords : Now my Brethren, I can write no more, time will not suffer, and my heart with Pangs of Death is assaulted, but I am at home with my God, yet alive ; Pray for me, and salute one another with a holy Kifs ; The Peace of God rest with you all, *Amen.* From Newgate Prison, in haste, being the day of my Condemnation ; John Rough.

Another Letter of J. Rough's, written to the Congregation, two dayes before he suffered.

THe Spirit of all Consolation be with you, aid you, and make you strong to run to the Fight that is laid before you, wherewithal God in all Ages hath tryed his Elect, and hath found them worthy of himself, by coupling them to their Head Christ Jesus, in whom, who so desireth to live godly, the same must needs suffer Persecution ; for it is given unto them not only to believe, but also to suffer ; and the Servant, or Scholar cannot be grater then his Lord or Master : But by the same way the Head is entered, the Members must follow ; no Life is in the Members which are cut from the Body ; likewise we have no Life but in Christ ; for in him we live, move, and have our being. Dear Hearts, now departing this Life to my great advantage, I make change of Mortality for Immortality, of Corruption to put on Incorruption, to make my Body like to the *Corn* cast into the Ground, which except it die first, can bring forth no good Fruit ; wherefore Death is to me great advantage ; for thereby the Body ceaseth from sin, and afterwards turneth into the first Original, but after it shall be changed, and made brighter then the *Sun* or *Moon* ; what shall I write of this corporal Death, seeing it is decreed of God, that all men shall once dye ; happy are they that dye in the Lord, which is to dye in the Faith of Christ, professing and confessing the same, before many Witnesses ; I praise my God, I have past the same Journey, by many Temptations ; the Devil is very busy to perswade, the World to entice with promises and fair Words, which I omit to write, lest some might think I do hunt after vain glory, which is farthest from my heart : Lastly, the danger of some fallie Brethren, who before the Bishop of *London* nor-

posed to confess an Untruth to my face; yet the God that rul'd *Balaam*, moved their hearts, where they thought to speak to my Accusation, he made them speak to my purgation: What a Journey (by God's power) I have made, these eight dayes before this day, it is above Flesh and Blood to bear; but as *Paul* saith, *I may do all things in him which worketh in me*, Jesus Christ. My course (Brethren) have I run, I have fought a good fight, the *Crown of Righteousness* is laid up for me, my day to receive it is not long to; Pray Brethren, for the Enemy doth yet assault; stand constant unto the end, then shall you possess your Souls; walk worthily in that vocation wherewith you are called, comfort the Brethren; salute one another in my Name; be not ashamed of the Gospel by me Preached, nor yet of my suffering; for with my Blood I affirm the same; I go before, I suffer first the baiting of the Butchers Dogs; yet I have not done what I should have done, but my weakness I doubt not is supplied in the strength of Jesus Christ, and your Wisdom and Learning will accept that small Talent, which I have distributed unto you (I trust) as a faithful Steward: And what was undone, impute that to Frailty and Ignorance, and with your love cover that which is and was Naked in me; God knoweth ye are all tender unto me, my heart bursteth for the love of you, ye are not without your great Pastour of your Souls, who so loveth you that if men were not to be sought out (as God be praised, there is no want of men) he would cause Stones to Minister unto you; cast your care upon that Rock, the Wind of Temptation shall not prevail against; Fast and Pray, for the dayes are evil; look up with your Eyes of Hope, for the Redemption is not far off: And also that which is behind of the Blood of our Brethren, which shall also be laid under the Altar, shall cry for your relief: Time will not now suffer me to write longer Letters; the Spirit of God guide you in and out, Rising and Sitting, cover you with the Shaddow of his Wings, defend you against the Tyranny of the Wicked, and bring you happily unto the Port of eternal Felicity, where all Tears shall be wiped from your Eyes, and you shall always abide with the *Lamb*.

John Rough.

The Sufferings, and cruel Torments sustained by Cuthbert Simson.

This *Cuthbert Simson* was a man of a Zealous and Faithful Spirit for Christ, and the true Flock in *London*; in that day wherein they greatly suffered, he ceased not daily to labour and earnestly to endeavour their preservation from the corruption of the *Papish Religion*, his Pains, Zeal, Travail, Patience and Fidelity was not easily to be expressed, as saith the Record. A Relation of his cruel Usage in the Tower, is as followeth.

On the 13th day of *December*, 1557, he was sent to the Tower by the Council,

Council, and on the *Thursday* following, he was called into the *Ware-house* before the Constable of the Tower, and the Recorder of *London*, who prest him to discover the Persons he had willed to come to the Meeting he belonged to; but he answered, he would declare nothing, whereupon he was set in the Rack of Iron the space of three Hours, then they asked him, *If he would tell them?* he answered as before. Then was he loosed and carried to his Lodging, and on the *Sabbath day* following was brought to the same place again, before the *Lientenant*, and *Chelmsly* Recorder of *London*, who again examined him, he answered as before: Then the *Lientenant* swore by God, he should tell, and caused his two fore-Fingers to be bound together, and put a small Arrow betwixt them, and drew it threw so fast that the blood followed, and the Arrow broke; then they Rackt him twice, and then carried him to his Lodging again; and ten dayes after the *Lientenant* asked him, *If he would confess?* To whom he answered, he had said as much as he would; then about five Weeks after, he sent him to a high Priest, who past the *Popes Curse* upon him for bearing Witness to the Resurrection of Jesus Christ. When he was brought before *Bonner*, several Articles were objected against him, as denying the Sacraments and Ceremoines of the Church, and for being at several great Meetings, Assemblies and Conventicles.

At the same time there were two other Persons examined before *Bonner*, viz. *Hugh Fox*, and *John Devenish*, against whom the general common Articles were produced, and they were Condemned and Burnt with *Cuthbert Simson* in *Smithfield*, upon the 28th day of *March*, for whose constancy to the Lord in his Quarrel, his Name be exalted for evermore.

Some Passages out of a Letter of Cuthbert Simson's to his Wife.

Dearly beloved in the Lord Jesus Christ, I cannot write as I do wish unto you; I beseech you with my Soul commit your self under the mighty hand of our God, trusting in his Mercy, and he will surely help us, as shall be most unto his Glory, and our everlasting comfort, being sure of this, that he will suffer nothing to come unto us, but that which shall be most profitable for us; for it is either a Correction for our Sins, or a Tryal of our Faith, or to set forth his glory, or for all together, and therefore must needs be well done, for there is nothing that cometh unto us but by our heavenly Fathers providence, and therefore pray unto our heavenly Father, that he will ever give us his Grace to consider it; let us give most hearty thanks for these his fatherly Corrections; for as many as he loveth he correcteth: And I beseech you now, be of good cheer, and count the Cross of Christ greater Riches then all the vain pleasures of *England*: I doubt not but you have Supped with Christ at his Table, I mean believed

believed in him, for that is the effect, and then must you drink of his Cup, I mean his Cross (for that doth the Cup signifie unto us) take the Cup, and then shall you be sure to have the good Wine, Christ's Blood to thy poor thirsty Soul; pray continually, in all things give thanks. In the Name of Jesus shall every knee bow.

Cuthbert Simson.

One thing more I thought meet to mention, which I find upon record concerning this *Cuthbert Simson*, which some may hardly believe who are apt to think all things incredible, which vary from the common course and order of Nature, and may look upon this to be more a Phantasie, then a real Vision, but I shall relate the matter in short, as I find it, and so leave it to the tender Reader to judge of it, viz. The day before this *Cuthbert* was Condemned, he being in the Stocks in the Bishops *Cole-house*, *Cluny* the Keeper, about Nine at night (according to his usual manner) came to see whether his Prisoner was safe, and lockt the Doors; about two hours after *Cuthbert* heard one coming in to him, first opened the outward-Door, then the inner-Door, and though there was no Candle, yet he saw a great Brightness and Light, most Comfortable and Joyful to his heart, and this he declared to one *Ansten* and others, and expressed much joy and solace in declaring of it; and the Vision that he saw was comfortable unto him.

Soon after suffered *William Nichol*, who was burnt for the same cause at *Haverfordwest* in *Wales*; and *William Seaman*, *Thomas Carman* and *Thomas Hudson* suffered in *Norfolk*. — *William Seaman*, was an Husbandman, of the age of twenty six Years, dwelling in *Mendlesham* in the County of *Suffolk*; he was persecuted by on *Sir John Terril*, who searched his house for him by night, but missing of him, he set his Servants to search for him, and when they had apprehended him, brought him before their Master, who asked him, *Why he would not go to Mass, and receive the Sacrament?* — *Seaman*, Because it is an idol. Wherefore *Terril* sent him to *Hapton*, Bishop of *Norwich*, to deal with him, who after he had examined him, soon passed his bloody Sentence of Death against him. This *Seaman*, when he dyed, left behind him a Wife and three young Children, which her Husband being taken away, one would have thought should have moved those pretended Christians to some pity towards her, but instead of shewing pity, they persecuted her out of the Town of *Mendlesham*, because she refused to hear Mass; and one *Coles*, Lord of the said Town, caused all her Goods and Corn, to be seized and taken away.

Another of these Sufferers, was *Thomas Hudson*, of *Ailesham* in *Norfolk*, he was thirty years of Age, by Trade a Glover, and a very honest

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Poor man, having a Wife and three Children, and labouring alwayes diligently in his Imployment, being Zealous for that Truth which bore Testimony against the Papists Blaſphemous preaching, who put the Draugh and Darnel for the Wheat, and that he might avoid their Idolatries, and Superstition he absented from his house, and went into *Suffolk* along time, and there remained, Travelling from one place to another; at last he returned home again, to comfort his Wife and Children, who were troubled at his absence. When he was come home, he perceiving his continuing there would be dangerous, he and his Wife devised to make him a place among his Faggots, to hide himself in, where he remained all day, exercising himself in Reading and Prayer, and thus he continued for about the space of half a year; but at last his Zeal and Courage arose, and he walked abroad severall dayes openly in the Town, crying out continually, against the *Mass*, and such like Trumpery, and for three dayes and three nights together refused Meat, or to talk with any. Then one *Berry*, Vicar of the Town, and one of the Bishops Commissaries, caused the Officers to watch for him, who upon the 22d day of *April*, apprehended him by the break of the day, and led him to *Berry*, the Commissary, who examined him after this manner.——*Dost thou not believe (said Berry) in the Sacrament of the Altar? What is it?—Hud.* It is Worms meat; my belief is in Christ.——*Berry, Dost not thou believe the Mass to put away Sins?—Hudson,* No, God forbid, it is a patcht Monster, and a disguised Poppet, more longer a piecing, then ever was *Solomon's Temple*.——[At which words *Berry* stamped and fumed, and said] *Well, thou Villian, I will write to my good Lord the Bishop.*——*Hudson,* There is no Lord but God——[Then he asked him] *Whether he would Recant? To which he replied,* the Lord forbid; I had rather dye many deaths then do so.

This *Thomas Hudson*, and the other two being brought to the *Lollards pit*, and there standing with Chains about them, on a suddain *Thomas Hudson* came forth from under the Chain, which made some to doubt that he would have recanted, but his two Companions at the Stake exhorted him, and comforted him, in the Bowels of Christ; but *Hudson* felt more in his Heart and Conscience then they did conceive was in him, for he was compassed with great grief of mind, not for his Death, but for lack of the feeling of Christ, for which he kneeled down, and prayed earnestly unto the Lord, who at last, according to his Mercies, gave him comfort, and then he said, *Now I thank God I am strong*, and so went to the Stake to his Fellows again, and they all suffered constantly, and joyfully, to the Magnifying of the Lords Name.

Before I proceed to give a further Account of such as suffered Martyrdom,

dom, its necessary to give a short Account of the sad end of this persecuting Commiffary, *Berry*, who persecuted *Thomas Hndson*, and others to death.

This *Berry* in his rage was very fierce against many godly People in the Town of *Ailesham*, he burnt all good Books he could get, and persecuted men for their Consciences, and compelled many to Idolatry; and being Rich, and in great Authority, he had the more power to Persecute; he divorced many Men and Women for Religion, he was a great Swearer, and given to Women, to write (saith History) how many *Concubines* and *Whores* he had, would be incredible; but mark what Judgments the Lord brought on him for his *Wickedness*. On a time, a poor man speaking a word to him, he struck him such a blow, with the swingle of a Flail, that he presently died thereon, for which *Berry* held up his Hand at the Bar. And shortly after one *Alice Oxes*, of the Parish of *Ailesham*, coming into his House, and going into the Hall, he met her (and being before moved) smote her with his Fist, whereby she was saia to be carried home, and the next day was found dead in her Chamber. When this Priest heard that Queen *Mary* was dead, and that the glory of their triumph quailed, the Sabbath day following, he made a great Feast, and had one of his *Concubines* there present, with whom he was in his Chamber after Dinner, until he went to his Evening-song, where he ministred Baptism, and as he was going home, between the Grave-Yard and his House, he fell down suddainly to the ground with a heavy groan, and never stirred after: And thus the Judgments of God were evidently seen to be executed upon him, by all that beheld him.

In the same Moneth that the afore said three suffered at *Norwich*, there was two Men and one Woman burnt at *Colchester*, viz. *William Harris*, *Richard Day* and *Christian George*.

In the next Moneth a short, but sharp Proclamation came forth to prohibit the spreading severall good Books, therein condemned under the Title of *Heretic* and *Sedition*, laying the Injunction so strict, that who-soever should be found to have any such Books in their custody after the Proclamation came forth, should be reputed as Rebels, and to be executed forthwith, according to the order of Martial Law. Shortly after severall Persons were apprehended, being assembled in a Religious Exercise in a back Close near *Islington*, two and twenty of whom were committed to *Newgate*, and there remained seven Weeks before they were examined, seven of these twenty two were afterwards burnt in *Smithfield*, and six at *Brainford*, one of them, viz. *Reginald Eastland* being required by the Bishop to answer upon Oath to the Articles charged against him, refused, saying, *An Oath was to end Strife*; but to begin Strife (said he)

an Oath is not lawful; and therefore chose rather to suffer what punishment they would inflict upon him, then to swear the matter against himself. — After Bonner had past Sentence upon Roger Holland, one of them that was burnt in Smithfield, Roger spoke to this effect; I am, said he, moved by the Spirit of God to say, that God will shorten your hand of Cruelty, and after this day, in this place there shall not be any put to the tryal of Fire and Faggot; and as he was speaking and exhorting the People, the Bishop turned back and charged the Keeper, that none should speak with him without leave; being brought to the Stake, he spake after this manner; *Lord! I most humbly thank thy Majesty that thou hast called me from the state of Death, unto the Light of thy heavenly Word, and now unto the fellowship of thy Saints, that I may sing and say, Holy, Holy, Holy Lord God of Hosts; and Lord, into thy hands I commit my Spirit; Lord, bless these thy People, and save them from Idolatry.* Amongst these Persons apprehended at Islington, some of them were scourged or whipped by Bonner with his own Hands; upon his deformed Effigies in Whipping them, one made some Latine Verses, the which in English are as followeth;

*Muse not so much, that Natures work, is thus deformed now:
With Belly blown, and Head so swollen, for I shall tell you how;*

*This Canibal in three Years space two hundred Martyrs slew,
They were his Food, he lov'd so Blood, he spared none he knew.*

*It should appear that Blood feeds fat, if men lie well and soft:
For Bonner's Belly waxt with Blood, though he seem'd to fast oft.*

*Oh, bloody Beast! bewail the death of those that thou hast slain;
In time repent, since thou canst not their Lives restore again.*

Thomas Hinshaw and John Wills, were taken and sent to the Cole-house, and from thence Wills was had to Fullham, and there was kept eight dayes in the Stocks; in which time Bonner much abused him, often times rapping him on the head with a Stick, and stirring him under the Chin, saying, *he lookt down like a Thief*, and then had him into his Orchard, and in an Arbour, where he whipt Tho. Henshaw, he whipt him, first, with a Willow Rod, and then with a Birchen Rod, labouring and dealing with Blows so long as his fat Paunch could endure with Breath, often times the Bishop spake to Wills to this effect, *They call me (said he) bloody Bonner, I would fain be rid of you; a vengeance on you, you have a delight in Burning: If I might have my Will, said he, I would stop up your Mouths, and put you into a Sack and drown you.* Thus much concerning the two and twenty taken at Islington.

The next that suffered was Richard Yeamon; who when the Persecution

arose, was put out of his Living, and put to great straits, so that he was forced to travel from place to place, selling *Pins* and *Lace* to get a livelihood to maintain his Wife and Children, at last was apprehended by order from one Justice *Moyle*, who set him in the Stocks a Day and a Night, but having no evident matter to charge him with, let him go again, and returning home to *Hadley*, Persecution against him was so hot, that his Wife kept him privately a whole Year in a Room lockt up all day, where he carded Wool to get Bread for his Family, although he was seventy Years old; at last the Priest of the Town, one *Newall*, having intelligence of it, searched his House one night, and took him out of his Bed, and put him in the Cage and in the Stocks until day. At the same time the said *Newall* had caused to be put into the Stocks one *John Dale*, and there had kept him two or three dayes, for speaking to him in the time of his executing the *Romish Service*, and saying, *O miserable blind Guides! will ye ever be blind Leaders of the Blind? Will ye never amend? Will ye never see the Truth? Will neither Gods Threats nor Promises enter into your Hearts? Will the Blood of Martyes nothing mollifie you? O crooked and perverse Generation!* Out of the Stocks they were both taken, and bound like *Thieves*, and set on Horse-back, and their Legs bound under the Horses Belly, and so carried to the Goal at *Bury*, where they were put in Irons, and thrown into the lowest Dungeon, where *John Dale* fell sick and dyed; after he was dead *Richard Yeaman* was removed to *Norwich Prison*, where after close Imprisonment for some time, being examined and required to submit to the *Pope*; he said, I defie him, and all his detestable Abominations; whereupon he was condemned and burnt. There was also a Young man, one *John Alcock*, a Sheer-man by Trade, who being in the Market at *Hadley*, and Priest *Newall* coming by with Procession, because he would not move his Cap, nor shew any sign of Reverence, he catcht hold on him, and called for a Constable, and said, *Here's an Heretick, and a Traytor, have him to the Stocks*, and afterwards he was committed to Prison, and shortly after carried him up to *London*, where he was long time kept Prisoner in *Newgate*; where after many Examinations, and Troubles, for refusing to submit to the *Romish Religion*, he was thrown into the lower Dungeon, where falling sick he dyed in Prison.

Thomas Benbridge of the Diocess of *Winchester*, a single man, and a Gentleman who thought he might have enjoyed the Pleasures of the World, if he would have conformed, yet he rather chose quietness and peace of Conscience, and therefore manfully withstood the *Papish Doctrines*, and was therefore condemned by *Doctor White* Bishop of *Winchester*, but being brought to the Stake, they used many Insinuations, to cause

cause him to recant, to whom at first he said, *Away Babylonian, away!* the Fire being kindled, he was surpris'd with fear, so that he cryed out, *I Recant*; but before they would take him from the Stake, his Adversary caused him to subscribe Articles upon a mans Back, and then he was taken from the Stake, and committed to the Prison, where being troubled in Conscience that he had subscribed the Articles, he signified so much unto his Enemies, who about a Week after brought him again to the Stake, and there burnt him.

In this same Year (which was the last Year of Queen Mary) *Jo. Crook, Robert Miles, Alexander Lane and James Ashly*, were all four examined before *Hopson*, Bishop of *Norwich*, *Edward Walgrave* Knight, and others; the chief thing they demanded in their Examination, was, *To know why they refused to go to Church?* To which they answered, to this effect, That it was against their Consciences, and that they could not follow false Godds. After their Examination they were all four condemned, and burnt at *Edmundsbury* about the beginning of *August*, which was not long before Queen Mary fell sick.

In November following, *Alexander Gouch* and *Alice Driver* suffered at *Ipswich*: The Woman in her Examination smiling upon Doctor *Spencer* that examined her, he said, *Woman, why dost thou laugh us to scorn?* — She replied, Whether I do or no, I may well enough, to see what Fools you be. — Then the Chancellor askt her, *Wherefore she was brought before him?* — *Alice*, Wherefore, said she, I think I need not tell you that, for you know it better than me, and if you know not, you have done me much wrong to keep me in Prison, and know not the cause why. — Chancellor, *Woman, Woman, what sayest thou to the blessed Sacrament of the Altar?* [To which she made no answer, till he askt her the second time, and then she told him] she knew not what he meant thereby, having not read in all the Scriptures of such a Sacrament; and askt him, what a Sacrament was? — Chancellor, *It is a Sign*; and another Doctor standing by, said, *It was a Sign of an holy thing.* — *Alice*, Its true it is a Sign indeed, and therefore cannot be the thing signified; thus far we do agree. — A Doctor standing by, said, *Christ said to his Disciples, Take eat, this is my Body; Ergo.* — *Alice*, Whether was it Bread he gave unto them? — Doctor, *No, It was his Body.* — *Alice*, Then, was it his Body they did eat over Night? — Doctor, *Yes, It was his Body.* — *Alice*, What Body was it then was crucified next day? — Doctor, *It was Christs Body.* — *Alice*, How could that be, when his Disciples had eaten him over night, except he had two Bodies? [Then the Chancellor commanded the Goaler to take her away.] — *Alice*, Now you are not able to resist the Truth, you command me to Prison

again. Well the Lord in the end shall judge our cause, and to him I leave it.

The next day she was brought before them again, The Chancellor askt her, *What she said to the Blessed Sacrament of the Altar?* — *Alice*, I will say nothing to it, for you will neither believe me, nor your selves; for yesterday I askt you what a Sacrament was, and you said it was a Sign, and I agreed thereto; and now you ask me again of such a Sacrament, which I never read of in the Scriptures. — Chan. *Thou naughty Woman, thou lyesst, we did not say it was a Sign.* — *Alice*, Why! are not you the men that you were yesterday? will you eat your own words? are not you ashamed to lye before all this Multitude here present, who heard you speak the same? The Doctor that sate by, told her *she was deceivod, there was three Churches.* — *Alice*, Is there mention of so many in the Scripture; shew me the place where it is written? — The Doctor *feeling for a Bible but had none.* — *Alice*, You are a good Doctor, to sit here a Judge, and have not the Book of the Law by which you should Judge. — Dr. *Have you one?* No, said she, *Then said he, I am as good a Doctor as you.* — *Alice*, I had one, but you took it from me (as you would take me from Christ if you could). Then the Chancellor having no more to say, rose up, and read the Sentence in Latine against her, and committed her to the secular Power; and shortly after *Alexander Gouch* and she were burnt together at *Ipswich*.

Shortly after *Philip Humfery*, *John David* and *Henry David* his Brother, were all three burnt at *Bury in Suffolk*, for the cause of Religion, being prosecuted by *Clement Higham* Knight, the same Moneth that *Queen Mary* dyed.

About this time also suffered at *Exeter* a poor Woman whose name was *Prest*, this Woman going into *St. Peters Church* (so called) in *Exeter*, and seeing one making new Noses to certain Images which were disfigured in *King Edwards* time, she reprovod him, saying, *What a mad man art thou to make them new Noses which within a few dayes shall lose their heads:* for these words she was clapt fast and close in Prison; this poor Woman was by many wayes tryed both by hard Imprisonment, Threatnings, Taunts and Scorns, but neither Frowns nor Flatteries would prevail to move her from her Profession, but she continued an Example of Constancy to all that professed the Truth, which her Enemies perceiving, they removed her from the Bishops Prison to *Guild Hall*, where she was exhorted to leave her fond Opinions, telling her, *she was not fit to meddle with such high matters.* Though I am not, said she, yet with my death I am content to be a Witness of Christ's death; And I pray you, make no longer delay.

delay with me, for my heart is fixed, and I will never turn to your superstitious doings. — Then the Bishop said, *The Devil did lead her.* — No (said she) it is the Spirit of God which leadeth me, and which called me in my Bed at Midnight, and opened his Truth to me. — Then the Priests and others, *Shouted and laughed at her.* — When the Sentence was read against her, and she was condemned to be burnt to death, she lifted up her Voice; and said, *I thank thee, my Lord, my God, this day have I found that which I have long sought for:* At which words, *They mock her,* and so being brought to the Stake, she was as lively and cheerful in her Countenance, as if she had been prepared for that day of her Marriage, to meet the Lamb; and so she ended this Mortal Life. She was a Woman very patient in her Words and Answers; in her Apparel, Meat and Drink, Moderat and Sober, and would never be Idle, and was a great comfort to such as talked with her; and in her trouble she refused to take Money, saying, whilst I am here, God has Promised to feed me, and I am going to a City where there is no need of Money: And in the time of her suffering she forsook Husband and Children, who Persecuted her because she would not stoop to Idolatry; and after Sentence and Judgment was given against her, they offered her that if she would recant and turn, her life should be spared: Nay, said she, God forbid that I should lose Life Eternal for this Life; I will never turn from my heavenly Husband to my earthly Husband, from the fellowship of Angels to Mortal Children. If my Husband and Children were Faithful, then am I theirs; God is my Father, my Sister, my Brother, and my Friend most Faithful.

We are now come to a stop of the Issue of Blood, and the rage of Persecution, for the Testimony of Truth in Queen *Maryes* time, and the last that suffered in her time, were five that were burnt at *Canterbury*, about six dayes before her Death, viz. *John Cornford of Wortham, Christopher Browne of Maldstone, John Hurst of Ashford, Alice Stoth, Katherine Tynley*, which five Persons being in the custody of the Arch-Deacon of *Canterbury*, who being at *London*, and understanding the danger of the Queens dying, Posted home to dispatch them out of the way; in the which fact, the Tyranny of this Arch-Deacon, seemeth to exceed *Bonner's* cruelty; for several that were under his custody, were delivered by the Death of the Queen, after they had suffered many great Exercises and Tryals.

An Account of such who suffered Tryals and Imprisonments for their Profession of the Truth, and who in all likelihood had also been burnt for the same, had not God, through his Mercy and Providence preserved them by the Death of Q. Mary.

AT this time divers there were in many places of the Realm Imprisoned, whereof some were but newly taken, and not Examined, some began to be Examined, but were not Condemned, several were Examined and Condemned, but no Writ being sent down escaped; others were Condemned, and the Writ sent down for their burning, but the Bishop, Chancellor and Queen happening to dye together, about one time, they were Marvellously preserved, amongst whom was one *John Hunt*, and *Richard White*, both Imprisoned at *Salisbury*, and other places, where they lay above two years, and were often troubled by Priests and Bishops; *Richard White* being brought before *Capon* Bishop of *Salisbury*, and *Brookes* Bishop of *Gloucester*, and a great number of other Priests; Bishop *Brookes* said, *Is this the Prisoner?* and said, *Friend, wherefore comest thou hither?* — *White*, I trust to know the cause, for the Law saith, in the Mouth of two or three Witnesses, things must stand. — *Dr. Capon*, *Did not I Examine thee of thy Faith?* — *White*, No, you did not Examine me, but commanded me to the *Lollards Tower*, and that no man should speak with me, and now I do require mine Accuser; say what I have said, and I will answer you. — *Chancellor*, *Thou shalt confess thy Faith ere thou depart, and my Lord of Gloucester shall Examine thee.* — *White*, I am not ashamed of the Gospel of Christ, beca se it is the power of God to Salvation to all that believe; and *St. Peter* saith, *If any man do ask thee a reason of thy hope that is in thee, make him a direct answer, and that with meekness.* And being referred to the Bishop to Examine him, he said *Will you take the pains to wet your Coat in my blood? Be not guilty thereof, I warn you, and that before hand* — *Brookes*, *I will do nothing contrary to our Law, declare thy Faith* (said he) *concerning the Sacrament of the Altar.* — *White*, What is a Sacrament? I find not that word Sacrament in the Scriptures. — Much discourse they had concerning the Sacrament of the Altar, which for brevities sake is omitted; and at last the Bishop cried, *away with him to the Lollards Tower, and dispatch him as soon as you can.* This was the Substance of his Examination. — The occasion of his and his Companions long detainment in Prison, and not executed, was the moderation of the under-Sheriff, who when he had received the Writ to burn them, said, *I will not be guilty of these mens Blood*, and immediately burnt the Writing. Within few dayes after, the said *John Hunt* and *Richard White*, being

being in a low and dark Dungeon, in an Evening, fell upon their Knees to Prayer, but could not utter words for weeping and tenderness of Heart, and so continued a great while in Tears. The next Morning news was brought them, that the Chancellor, their great Enemy, was dead, who died about the same time that they were in such a weeping frame; however, they there continued in Prison till the coming in of Queen Elizabeth, and then were set at Liberty.

At this time also was delivered by the Providence of God, one John Fetty, a poor Taylor of *Clarkenwel*, whom his Wife complained of to the Priest of the Parish, for that he would not go to Mass, and be partaker of their Idolatry; notwithstanding this unkind fact of his Wife, yet did he cherish her, and provide well for her; but notwithstanding his gentle dealing with her, and that she had recovered her health (having been ill) did again accuse him, whereupon he was apprehended, and by one of the Queens Commissioners sent to the *Lollards Tower*, where he was put into the painful Stocks, and a dish of Water set by him with a Stone put in it, after he had lain there about two Weeks hanging in the Stocks, sometimes by one Leg and one Arm, and sometimes by the other, and sometimes by both; it happened that one of his Children, a Boy of the Age of about eight or nine Years came to the Bishops House, to see if he could see his Father. At his coming thither, one of the Bishops Chaplains asked him, *What he lackt?* The Child answered, That he came to see his Father: The Chaplain said, *Who is your Father?* The Boy pointing towards *Lollards Tower*, told him, that his Father was in Prison there. *Why,* (said the Priest) *thy Father is an Heretick.* No, said the Boy, my Father is no Heretick; but you are an Heretick, for you have *Balaams* mark.—With that the Priest took him by the Hand, and led him into the Bishops House, and there stript him naked amongst them, and in a most shameful manner, without all pity, Whipt and Scourg'd this poor Child, till he was all in a gore Blood, and then caused *Clunny* the Keeper to carry him in his Shirt to his Father in Prison, the Blood running down his Heels. The poor man seeing his Child cryed out for sorrow, *Alas, Will! who has done this to thee?* The Boy answered, As I was seeking to come to see you, a Priest with *Balaams* mark, took me into the Bishop's House, and there I was so used: *Cluney* the Keeper hearing this, pulled the Boy out of his Fathers hands, and carried him back again to the Bishops House, where they kept him three dayes, at the three dayes end, the Childs Father was brought before *Bonner*, and coming into the Bishops Chamber, he said, God be here, and Peace.—*Bonner, That is neither God speed, nor Good morrow.*—Then said Fetty, If you kick against this Peace, this is not the place that

I seek for, and espying a Crucifix lying in the Window, he asked the Bishop, whether Christ was handled so cruelly as he was there pictured? —*Yes, that he was,* said the Bishop. —*Fetty,* Even so cruelly do you handle such as come before you; for you are unto Gods People as *Caiphas* was unto Christ. —*Bishop,* *Thou art a vile Heretick, and I will burn thee, or else I will spend all that I have to my Gown.* —*Nay,* said *Fetty,* you were better give your Gown to some poor Body, that he may pray for you. But notwithstanding this talk the Bishop considering what danger the Child was in, by reason of their cruel Whipping, and Cruelty used towards him, let the Father and him both go at Liberty, but within fourteen dayes after the Child dyed.

The Scourging of Thomas Green.

Thomas Green, Servant to one *Wayland,* a Printer, for dispersing a Book called *Antichrist,* was brought before Doctor *Story,* who asked him, *Where he had that Book,* and called for *Cluney* the Keeper of the Lollards Tower, and bid him set him in the Stocks; he had not been two hours in the Lollards Tower, but *Cluney* took him out and carried him to the *Cole-house,* where he took a *French-man* out of the Stocks, and putting a Bolt and Fetter upon *Thomas Greens* right Leg and left Hand, he set him cross Fettered in the Stocks, and took the *French-man* away with him, and there he lay a Day and a Night; the next day the Keeper came, and said, *Ler us shift your Hand and your Leg as you may not be lame,* and there he remained six dayes, and then was sent for by Doctor *Story,* who asked him, *Where he had the Book,* he told him, He had it of a *French-man;* *How came you acquainted with him?* said the Doctor. —*Thomas Green* replied, Coming to *Newgate* to my Friends, who were put in for *Truth's* sake, where the *French man* also came, there were we first acquainted. — Then *Story* required him to bring two Sureties. — *Thomas Green* told him, He could find no Sureties. — Then said *Story* to the Keeper, *Lay him safe in the Cole-house, I'll make him tell another Tale at his next coming:* So he lay in the Stocks Day and Night for ten dayes before he was called again; and then the Doctor asked him, *Whether he would tell the Truth?* — *Thomas Green* replied, I can tell no other Truth then I have told already, and thereupon was committed to Prison for fourteen dayes more. — Then *Story* sent for him again, and calling him into the Garden before a Chaplain and two others, who said, *The Book had both Treason and Heresie in it;* and asked *Thomas Green,* What he said of it? He said, He knew no evil by it. The Doctor in a chafe, said, *He would hang him up by the Hands with a Rope, and cut out his Tongue, and cut off his Ears, and called him Heretick, and bid Cluney lay him fast in the Cole-house;* where he was

was kept alone without Company, in a place called the *Salt-house*, having upon his Leg a Bolt and Fetter, and his Hands manackled together with Irons, and there continued ten dayes; having nothing to lie on but bare Stones, or a broad.—Whilſt he lay there in Priſon, two Women being brought in, he was carried to the *Lollards Tower*, and put into the Stocks, and there kept Night and Day more then a Moneth, and none ſuffered to come to him or ſpeak with him, but the Keeper who brought him Meat; ſhortly after he was ſent for before one *Huſſey*, who threatned him he ſhould be whipped: So *Thomas* thanked him, and went away with his Keeper to the *Lollards Tower* again, where he remained two or three dayes, and then was brought to the *Gray-Friers*, now called *Chriſts-Hoſpital*, where he was whipt, and delivered him to the Porter, who put him into a ſtinking Dungeon: After he had remained a Priſoner a Moneth, Dr. *Story* came to him, and calling for two Beadles, and Whips to whip him, and cauſed him to be ſtripped, and to be whipt with Rods; the Doctör ſtanding by, commanded to give him one hundred Stripes, crying, *If I might have my Will, I would cut out his Tongue*: But upon the intreaty of ſome that ſtood by, who had more pity then the Doctör, he received not ſo many Stripes; and then after they had Whipt him, they bid him go his wayes.

About this time, one *William Living*, and *John Lithal* ſuffered deeply in the cauſe of the Goſpel.—*William Living* being brought before *Bonner's* Chancellor, where after ſhort Examination, he commanded *Cluney* to take him to the *Cole-houſe*, and took from him his Purſe, Girdle, and New-Teſtament, & put him in the Stocks, ſaying, *Put in both your Legs, and your Hands alſo, & except you pay your Fine, I will put a Collar about your Neck*. What is the Fine, ſaid *William*? *Forty Shillings*, ſaid the Keeper. I am never able to pay it, ſaid *William*.—A Kinſwoman ſeeing him in this condition, gave the Keeper forty Pence to take him out of the Stocks, he took her Money, and let him out to eat his Supper, and at ſeven of the Clock he put him in the Stocks again, and ſo he remained till two of the Clock the next day.—The *Thursday* following, in the Afternoon, he was had to the *Lollards Tower*, and there put in the Stocks, having the favour to put his Legs in the ſame holes that *John Philpots* Leg had been in, and ſo lay all Night, no Body coming to him either with Meat or Drink; and ſhortly after two Men were ſurety for him, and paid his Fees, and he was diſcharged.—When *John Lithal* was examined before the Chancellor, who asked him, *What Church he was of, and why he came not to his Pariſh Church*?—*Lithal* answered, I am of the Church of Chriſt, the Fountain of all goodneſs.—He was uſed with great extremity and cruelty by *Cluney* the Keeper at *Lollards Tower*, who hanged

him in a great pair of Stocks, where he lay three Dayes and Nights, till he was so lame that he could not stir nor move: In the time of his great suffering severall of his Neighbours importuned the Chancellor for his deliverance, whereupon the Chancellor sent for him, and spake to him to this effect, *Will you that your Neighbours enter into Bonds for you, or not? — Lital, By my mind they shall not; wherefore I desire you that you would not bind me, but let me serve God with my Conscience freely; for it is written, They that lead into Captivity shall go into Captivity, and they that strike with a Sword, shall perish with the Sword;* I desire you, said he, that be my Neighbours, that you would not enter into Bond for me, it goeth against my Conscience that you should. — Chan. *I will not bind you to do any thing against your Conscience.* — Then the Bond was made, but he would not seal it; wherefore the Chancellor said, *Its pity thou hast so much favour shewed thee; for these honest mens sakes I will discharge thee.*

The Examination of Elizabeth Young before M. Hussey.

He examined her of many things; First, *Where she was born? and who was her Father, and Mother? — Elizabeth Younge, Sir, all this is but vain Talk, and very superfluous, I think you have not put me in Prison to know who was my Father and Mother; but I pray you go to the matter that I came hither for. — Hussey, Wherefore wentest thou out of the Realm? — Eliz. To keep my Conscience clear. — After some other discourse, he asked her, What age she was; she replied, Forty and upwards. — Hussey, Twenty of those Years thou wentest to Mass. — Elizabeth, Yea, and Twenty more I may, and yet come home as wise as I was at first; for I understand it not. — Hussey, Why wilt not thou go to Mass? — Eliz. My Conscience will not suffer me, for I had rather all the World should accuse me then my own Conscience. — Hussey, But, why wilt not thou Swear upon the Evangelist before a Judge? — Elizabeth, Because I know not what a Book Oath is. — Hussey, Woman, thou art come from beyond Sea, and hast brought Books with thee of Heresie and Treason, and thou must confesse to us who Translated them, and Printed them, and who sent them over, else thou shalt be racked Inch-meal, thou Trayterous Whore and Heretick, but thou shalt Swear before a Judge before thou go; yea, and thou shalt be made to confesse how many Books thou hast sold, and to whom. — Elizabeth, I understand not what an Oath is, and therefore will take no such thing upon me. — Then said Doctor Marston to her (who had formerly delivered her) being brought before him at Westminster, *I delivered thee (said he) and thy Husband, and I thought thou wouldst have done otherwise then now thou dost; for if thou hadst been before any Bishop in England, and said the Words thou didst before me, thou hadst fryed a Faggot, and though thou didst not burn then, thou art like**

like to burn or hang now.—*Elizabeth*, Sir, I promised you then that I would never be fed with an unknown Tongue, and no more will I yet.—*Dr. Martin*, *Thou shalt be fed with that which shall be smally to thine ease.*—*Elizabeth*, Do what God shall suffer you to do, for you shall do no more.—*Martin charged the Goaler's Wife to give her one day Bread, and another day Water.*—*Elizabeth*, If you take away my Meat, I hope God will take away my hunger, & then she was shut up under two Locks in the Clink as she was before.—At another Examination, *Doctor Martin* said, *Wilt not thou confess, and keep thee from the Rack?*—*Elizabeth*, Sir, I can confess no more, do with my Carkass what you will.—At another time *Doctor Cook* said, *Let her Head be trussed in a small Line, and make her to confess.*—Then said the Bishop, *Why wilt not thou Swear before a Judge, that was the right Trade of the Anabaptists?*—Then said she, I will not Swear that this Hand is mine; my Lord Christ saith, *That whatsoever is more then Yea, Yea, and Nay, Nay, it cometh of Evil.*—*Roger Cholmly* being by, said, *It was a Man in Womans Clothes; Think you so, said Bonner?* Swear her upon a Book, seeing it is but a Question.—Then *Doctor Cook* brought her a Book, and commanded her to lay her Hand thereon.—*Elizabeth*, (but she refused) saying, I will not Swear.—*Doctor Cook* said, *Swear before us, whether thou be a Man or a Woman.*—*Elizabeth*, If you will not believe me, send for Women into a secret place, and I will be tryed.—*Cholmly*, *Thou art an ill favoured Whore.*—Then said *Bonner*, *How believest thou in the Sacrament of the Altar?* And after some other Questions, they cryed, *Away with her.*—And speaking of Spirit and Faith, *Cholmly* said, *What nothing but Spirit and Faith, Whore?*—Then was she carried into the Cole-house, and searched for Books, and put into the Stock-house, and a Knife, Girdle and Apron taken from her, and there both her Hands were manackled in one Iron, for several dayes, and afterward she was removed into the *Lollards Tower*, and there she remained with both her Feet in the Stocks and Irons, till the next time of her Examination.—But shortly upon the request of two Women, who sought for her Liberty, and became surety for her appearance before the Bishop of London, she was set at Liberty.

In the Town of *Bedfeild*, in the County of *Suffolk*, was an ancient Woman, one *Elizabeth Lawson*, apprehended by the Constable of the Town as an Heretick, because she would not go to hear Mass, for which they laid her in a Dungeon, and after that she was carried to *Normich*, and from thence to *Bury-Goal*, where at last she was condemned to be burnt. After Sentence was past, *Sir John Sylliard* the high Sheriff took her home to his House, where she was hardly kept, and wrapt in Irons, till at length, when by no means they could move her to Recant, she was sent

to Prison again with shameful Revilings. — Thus she continued in Prison the space of two Years and three quarters; in the mean time there was burnt her Son, and many others, whereby she would often say, *Lord! what is the cause that I may not come to thee with my Children? Well, thy blessed Will be done, and not mine.* — Through the death of Queen *Mary* she was preserved, although she had been before condemned to dye.

It is also very remarkable to read and consider the many Preservations from time to time (that these People persecuted so hotly) received through the Lords goodness in their Meetings in the City of *London*; for they met in private places, sometimes one Hundred, sometimes two Hundred; about the latter end of Queen *Mary* they greatly encreased; and one remarkable Passage of their preservation was as followeth; one *Cuthbert Simpson*, one of their Church, usually carrying a little Book in his Pocket of the Names of such as were Members of the Congregation, the which had been found about him when he was apprehended, had not *Rough* their Minister been warned in a Dream of the danger thereof, and thereupon sent to *Cuthbert Simpson* to leave the Book out of his Pocket, which he did, otherwise all their Names had been discovered.

At this time the *Popish Party* so much abhor'd these despised Peoples Preaching, or strengthning one another at the time of their Suffering and Martyrdom, that the Queen put forth a Proclamation, which was proclaimed at *Newgate*, and at the Stake, where seven were condemned to suffer, strictly forbidding any to pray or speak to them, or any wayes to comfort them; but notwithstanding this Proclamation, one *Bentham*, one of their Ministers, in his Christian Zeal and Charity opened his Mouth, and aloud said, *I know they are the People of God, and therefore cannot chuse but wish well to them, and say, God strengthen them;* which Words many People standing by, confirmed, saying, *Amen, Amen;* so that then so many appeared to speak well of them, that the Officers knew not what to say, nor who to accuse. — The said *Bentham* was another time marvelously preserved, for as he was passing the Streets, he was taken hold on to be a Quest-man, upon the death of a man found drowned, being loath to meddle, he was very earnest with the man to be excused, alledging he had little experience in such a matter, and desired them to take another that might have more Skill; but finding what he had said would not satisfie them to excuse him; he further alledged, that he was a Scholar of *Oxford*, and thereby priviledged from being of any Inquest; the Coroner demanded the sight of his priviledge, he said, If he would give him leave, he would fetch it; then said the Coroner, *The Queen must be served without delay;* and constrained him to stay and hear the matter; when the Book was offered him to Swear upon, *Bentham* opening the

Book, and seeing it a Popish Primmer, refused to swear thereupon, speaking against the superstition therein contained; *What*, said the Coroner, *I think we shall have an Heretick among us*, and after further reasoning, committed him to an Officer till further Examination; but mark what happened, for while these matters about Heresie were in debate, suddenly came the Coroner of the Admiralty and discharged the first Inquest, saying, *It belonged to his Officer to chuse a Jury and sit there*; by reason of which *Bentham* escaped their Hands, and had no more said to him.

The Sufferings and Preservation of Thomas Rose, Aged seventy six Years, in the Town of Luton, and County of Bedford.

This *Thomas Rose* for his Zeal for the Gospel, was informed against to the Council, who sent a Messenger down to *Hadley* in *Suffolk* to apprehend him, being before the Council; the charge against him was, that he was privy to the burning of the Rhoad of *Doner Court*, for this he was committed to Prison to the Bishop of *Lincolns House* in *Holburn*, and there remained from the time called *Shrovetide* till *Midsummer*, very sore stocked the Stocks being very high and great, so that Day and Night he did lie with his Back on the Ground upon a little Straw, with his Heels so high, that the Blood fell from his Feet, so that his Feet were almost without sence for a long time, and he fell sick, insomuch that the Keeper pitying him, acquainted the Bishop thereof, and told him, *He would not keep him to dye under his Hands*; whereupon the Bishop extended some Charity, and gave him some more ease and liberty; but would not suffer *Thomas Rose's* own Mother to visit him, but *bid her go home, for she might not see him*; but she giving the Keeper four Shillings, he let her speak to him through a Grate; from thence he was removed Prisoner to *Lambeth*, but was shortly after delivered; and after he was at liberty, for preaching against *Auricular Confession*, *Transubstantiation*, and such other Points contained in the six Articles (which then so to do was Death by the Law) wherefore he was narrowly sought after by the Duke of *Norfolk*, who being Lieutenant, commanded that whosoever should take him, should hang him on the next Tree; *Thomas* having notice of what was intended against him, was conveyed into *Flanders*, where he remained some Years, and afterwards coming over into *England* again, was received by the Meeting at *London* to be their Preacher, who at their Assemblies would often at a Night gather ten Pounds for the assistance and help of such as suffered in Prisons for the Truths sake:—He was secretly preserved often times in this Assembly at *London*, yet at length through Treachery was taken with thirty five at a Meeting in *Bow-Tard* in *Cheapside*, at a *Sheer-*
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mans House on the day called *New-years-day*, and was had before *Stephen Gardner* to be examined, who committed him to the *Clink* till a seasonable time to do it: He was several times brought before the Bishop upon Examination, where the chief discourse was upon the common Snares of *Transubstantiation*, *Auricular Confession*, &c. And after long Disputations, to and fro betwixt them, the Bishop took him by the Hand, and said, *Father Rose, you may be a worthy Instrument in the Church*, and so committed him only to his own Lodging that Night, and afterwards being set at liberty by the hand of Providence, he travelled beyond Sea, and there remained till the Death of *Queen Mary*.

The Suffering and Preservation of Richard Bartie of Lincolnshire, and Katherine, Dutchesse of Suffolk, his Wife.

In the Reign of *Queen Mary*, *Stephen Gardner* Bishop of *Winchester*, surmising the Dutchesse of *Suffolk* to be one of his ancient Enemies, because he knew he had deserved no better of her, began to practise some Revenge upon her for former Grudges, and thereupon supæned her Husband and *Richard Bartie* to appear before him at his House at *Mary-Overs*, when he came before him, after much discourse, at last he said, *If I may ask the Question of my Lady your Wife, Is she as ready now to set up the Mass as she was lately to pull it down? Doth she think her Lambs now safe enough, who said to me, when I vailed my Bonnet to her out of my Chamber Window in the Tower, that it was merry with the Lambs now the Wolfe was shut up?—Richard Bartie*, after he had heard him, endeavoured to moderate things, saying, that though them Words seemed at that season bitter, yet if the cause were considered, one would purge the other; and for setting up of Mass, she had learned by the perswasions of excellent men for six Years past inwardly to abhor, and if she should then outwardly allow it, she should shew her self a false Christian, and to her Prince a masking Subject; you know my Lord one by Judgment reformed, is more worth then a thousand transformed *Temporizers* to force a Confession of Religion by Mouth, contrary to that in the Heart, worketh Damnation, where Salvation is pretended.—Then said the Bishop, *That deliberation would do well, if she were required to come from an Old Religion to a New, but now she is to return from a New to an Antient Religion.*—My Lord, said *Bartie*, in answer to that, not long since she answered a Friend of hers, using your Lordships Speech, that Religion went not by Age, but by Truth, and therefore she was to be turned by Perswasion, and not by Commandment.—The Dutchesse and her Husband daily understanding by their Friends, that the Bishop intended to call her to Account of her Faith, and considering the sufferings and Extremitie that might follow, endeavoured to
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get the Queen's Licence to travel beyond Sea, which in a few daies he obtained, and then first went over by himself, leaving the Dutches behind, who had agreed to follow him, which with much difficulty she did, and in their Travels beyond Sea they suffered very much, for having taken a House in a Town called *Santon*, a Haunce Town, under the Duke of *Cleves* Dominion, to which Town divers *Walloons* were fled for Religion, it was muttered about the Town, that the Dutches and her Husband were greater Persons of note then they discovered themselves to be, and the Magistrates being not very well inclined to Religion, a suddain order was given out, that the Dutches and her Husband should be examined of their Condition and Religion; *Bartie* hearing this, took his Wife and Child, and two other with him, and on Foot travelled forthwith towards *Weefel*, which proved a wet and wearisom Journey, being not used to Foot it, and Passage otherwayes they could not hire; he being fain for some part of the way to carry the Child himself, and she to carry his Cloak, and that which was worse, when Night approached, coming to *Weefel*, they could not get entertainment at Inns; the Innholders suspecting him to be a Launce Knight, and the Dutches his Woman; so that they were brought to a great straight, for it rained hard, the Child with Cold cryed, and the Mother wept; the Husband seeing themselves destitute of succour, resolved to get some Straw and Coals, and lay them in a Porch that Night, if he could get no better Lodging; but in the midst of this hard ship he met with two Boyes that spoke *Latine*, through their directions he found out a *Walloons* House, where he met with one of his Acquaintance, and one that had been a Friend to him, who meeting together, and seeing the Dutches and her Husband in such a dirty wet condition, could not speak for some time to each other for Tears; but at last the comfort they received from their Friend revived them, and in a few dayes he hired a fair House for them, and it was soon noised about the Town what they were, and the uncivility of the Innholders towards them was openly and sharply rebuked by the Preachers in their Pulpits, for being so unkind to Strangers; but they were not long settled here, but they were unsettled again, for a Snare was laid to apprehend them there, which through the kindness of the *English* Emballadour they had intimation of, whereupon they travel'd to the *Palsgraves* Country, and after some time of abode there, the King of *Poland* hearing of their Troubles, invited them into his Country, where they were quietly and honourably entertained till the Death of Queen *Mary*.

Thus the judicious Reader, whose Eyes are enlightened, may see what Darknes the World was drowned in, the Purity of the Christian Religion being wholly lost, and turned into outward Observations, Ceremo-

nies, Idolatry, worshipping of Saints, going Pilgrimages to see the Reliques, (which were as to many lying Miracles;) and instead of worshipping the Living God, worshipped dead Stocks and Stones; how the People were led, so the Priests were fed, no care was taken; the Popes Laws and Canons being more set by then Christs Testament or the Scriptures; laying another Foundation then Christ and the Apostles laid, upon which the Papists planted their infinite number of *Messes, Derriges, Obsequies, Matrens, Hours of singing Service, Midnight-rising, Bare-foot-going, Fish-tasting, Lent-fast, Ember-fast, Stations, Rogations, Jubilees, Advocation of Saints, praying to Images, Pilgrimage, Walking, Vows of Chastity, wilful Poverty, Pardons, Indulgences, Penance, Auricular Confession, Shaving, Powling, Anointing, saying Prayers by their Beads, &c.* these with such other like filthy Stuff, has been set up by the Popes Power in the Night of Apostacy, and People have been forced to swallow it down, though some did it against their Stomachs and Consciences, and if the least Light appeared in any (as hereby plainly appeareth) to testifie against their Trumpery, the Beast and false Prophet made War with them, and rather then they would fail in the extinguishing the Truth, they would destroy the Persons in whom the least appearance thereof manifested it self, as in the Relation before, and hereafter will appear.

The following 4th Part being a brief view of the *grievous Slaughters, sore Persecutions, savage Cruelties, inhumane Murders, and unheard-of Massacres* of the poor distressed Protestants in Forraign Parts.

Part IV.

A Relation of the Barbarous Cruelties, Persecutions and Masacrees, exercised upon the Protestants in Forreign Parts, by the Papists.

IN the Year 1413. began to spring forth some light in *Bohemia*, the *Bohemians* having received some of *Wickliff's* Books, began first to taste and savour Christs Gospel, till at length by the preaching of *John Hus* they encreased more and more in knowledge, insomuch that *John Hus* their Pastor, an innocent and holy man, and faithful Teacher of the Truth was unjustly condemned. The Council, instead of answering them, wrote Letters to some violent *Papists* who were in Authority, to assist their Legate in oppressing the Hereticks; and thereupon they persecuted them all manner of ways, using great violence towards them; insomuch that they raised Tumults; and one *Zisca*, a noble man of that Country, being sore grieved for the death of *John Hus* and *Jerome* of *Prague*, minding to revenge the Injuries which the Council had done, greatly to the dishonour of the Kingdom of *Bohemia*, upon their Complices and Adherents, he gathered together a number of men of War, subverted the Monasteries and Idolatrous Temples, pulling down, and breaking in pieces the Images and Idols, driving away the Monks and Priests, which he said were kept up in their Cloisters like Swine in their Styes to be fatted: When this *Zisca* died, in remembrance of him the *Bohemians* ingraved over his Tomb, in the *Greek* Language, this Epitaph; *John Zisca, a Bohemian, Enemy to all wicked and covetous Priests, but with a godly Zeal*. Yet still as the Popish party prevailed, they exercised all manner of Cruelty upon the poor Servants of Christ, till they were utterly suppressed by force, many of whom fled into the hilly Country, near to *Silesia*, to inhabit; where throwing off all superstitious Practices, they apply'd themselves to the best form that they (according to the best of their understandings) judged to be nearest to the primitive Christians, calling themselves Brethren and Sisters: They were branded with the Name of

Piccards, a Name by which the *Waldenses* in *Piccardy* were called: The purity that was amongst them much displeased the Devil; for he raised a suddain and violent Tempest against them, and an Edict was proclaimed, threatening death to all that should administer to the *Piccards*; whereupon they were brought into great Extremity: A second Edict came forth, That none of them should be suffered either to live in *Bohemia* or *Moravia*; hereupon they were dispersed amongst the Woods and Mountains, dwelling in Caves, where yet they were scarce safe, so that they were forced to make no Fire, nor dress any Meat, but in the Night time, lest the Smoke should betray them. In the cold Winter Nights sitting by the Fire they applyed themselves to the reading of the Bible, and holy Discourses; when in the Snow they went abroad to provide them necessities, they went close together, and lest their Foot-steps should betray them, the hindermost of them did draw after him a great Bough to cover the prints which their Feet had made.

Martin Luther was a *German* born, and being oppressed with *Popish* Idolatry, began to preach against the Authority of the Pope, and to bring in a Reformation of Religion; for repressing of whom the Council of *Trent* was called by Pope *Paul* the third, in the Year 1542. which Council continued about forty Years to no purpose, for they made so many Decrees, which caused a great confusion among the *Papists* themselves. It is recorded of *Luther*, that he shined in the Church as a bright Star, after a long cloudy and obscure Skie; he preached expressly, That Sins are freely remitted for the love of the Son of God, and we ought faithfully to embrace this bountiful gift; These good beginnings got him great Authority, especially seeing his Life was correspondent to his Profession; the consideration whereof took place in the Hearts of his Hearers, some of which were Persons of note; these things, and his preaching against *Indulgences* and *Pardons* sticking in the Popes Stomach, he put forth a new Edict, wherein he declared this to be Catholick Doctrine of the holy Mother Church of *Rome*, (Prince of all other Churches) That Bishops of *Rome*, which are Successors of *Peter*, and Vicars of *Christ*, have this Power and Authority given to release and dispense, also to grant *Indulgences* available both for the Living, and for the Dead lying in the pains of *Purgatory*; and this Doctrine he charged to be received of all faithful Christian men under pain of the great Curse, and utter Separation from all holy Church. Whereupon *Luther's* Books were condemned as Heretical, and the Popes Legate caused them to be burnt, which *Martin Luther* hearing of got a Company together at *Wittenberge*, and making a Fire, burnt the Popes Decrees and Bull then lately sent out against him; for which the Pope accurst him at *Rome*; afterwards he was sent for by the Emperor to *Wormes*, who though he

he was much perswaded not to go, said, *As touching me, since I am sent for, I am resolved, and certainly intend to enter Wormes in the Name of the Lord Jesus Christ*; and did appear, who according to a promise made by the Emperor, was safe conducted thither, and home again; before the Emperor he said, *I can affirm no other thing but only this, That I have taught hitherto in simplicity of mind that which I have thought to tend to Gods Glory.* Being asked, *Whether he owned these Books published in his Name?* he said, *They were his Books*; but he could not submit his Books to the Judgments of Men, which he had fortified by the Authority of Scripture, unless they could prove by the Scripture the contrary; professing, that except they could convince him by Testimonies of the Scriptures, (for he did not believe the Pope, nor their general Councils, which have erred many times and have contradicted themselves; he could not submit to their Judgment. This opposition made by *Luther* much troubled the Pope, especially seeing the Followers of *Luther* to encrease, and therefore he earnestly desired some speedy Remedy against the same, and to that end sent to the *German Princes* to move them thereunto; but the *German Princes*, instead of putting the Apostolick sentence in execution against *Luther* and his Followers, exhibited at the Council of *Norenbearge* 100 Grievances and Oppressions against the Court of *Rome*, as forbidding Marriage to some, forbidding Meats, times of Marriages restrained, and after released again for Money, selling Remission of Sins for Money, the licentious Life of the Priests, and their great number of Holy dayes, and such like other things, which would be too much here to mention. This *Martin Luther* continued, notwithstanding all the opposition against him, twenty nine Years a Preacher, and at last dyed in peace in his own Country. But there continued great Disputations and Reformations in divers parts of *Europe*, abolishing the Mass, and all Images and foolish Ceremonies, making Decrees against them, that they should be utterly abandoned. After the preaching of *Luther*, great Troubles and Persecutions followed in many parts of the World, and many Laws and Decrees were made against such as bore Testimony against the Ignorance and Error of those times, whereby many good Christian men were cruelly handled; and lamentable is it to read how many poor men were troubled in *Germany*, *France* and *England*; some being Racked, some Exiled, some driven to Caves in Woods, and some burnt to death; with many other cruel Torments. It will be too large to mention every particular that suffered in those dayes for Religion; but some of the chief are as followeth.

In the Year 1523. *John Esch* and *Henry Voes*, two young men, for owning the Doctrine of *Luther*, were proceeded against as Hereticks, being examined by the Popes Inquisitors at *Lovaine*; the greatest thing

that they were accused of was, *That men ought to trust only in God*, inasmuch as men are Lyars and deceitful in their Words and Deeds : Being condemned, they were led to the place of Execution in *Bruxells*: they went joyfully, saying, *They dyed for the Glory of God, and the Doctrine of the Gospel, as true Christians*, believing and following the Holy Church of the Son of God, saying also, *That it was the day which they long desired*: Being come to the place of execution and stripped to their Shirts, they stood so a great space, patiently and joyfully enduring whatsoever was done unto them ; praising God and singing for joy ; a Doctor standing by, exhorted *Henry* to take heed so foolishly to glory himself; to whom he answered, *God forbid that I should Glory in any thing but only in the Cross of our Lord Jesus Christ*: Another counselled him to have God before his eyes ; to whom he said, *I trust I carry him truly in my Heart*.

The next that suffered was *Henry Sturven*, burned in the borders of *Germany*; when he was apprehended they fell upon him in a great rage and fury, drawing him naked out of his Bed, and bound his Hands behind him ; when he was brought to *Hemmingstead*, they asked of him, what his intent was in coming to *Dichmar* ? unto whom he gently declar'd the cause of his coming, which was to preach the Gospel ; they all in a rage cryed out, *Away with him, Away with him, for we will hear him talk no longer* ; Then he being marvelous weary and faint, required to be set on Horseback, for his Feet were all cut and hurt with the Ice, because he was led all Night bare-foot, but they mocked him, and said, *He was an Heretic, and he should go on Foot* ; that Night they had him to a maps House called *Caldedn*, and there bound him in Chains in the Stocks, but the Master of the House being compassionate, would not suffer the cruel deed long, wherefore he was carried away to a Priests House, and there shut up in a Cubbard, and by the rude People mocked and scorned all Night ; in the Morning about eight of the Clock they gathered together in the Market-place to consult what they should do, where the rustical People, boiling in Drink, cryed out, *Burn him, burn him to the Fire with the Heretic*; then they bound him Hands, Feet and Neck, and being brought to the Fire, one of the Presidents appeared to pass a Sentence upon him to be burnt and consumed with Fire ; *Henry* lifting up his Hands, said, *Lord forgive them, for they know not what they do ; thy Name, O Almighty God, is Holy*; the Fire as often as it was kindled would not burn ; notwithstanding they satisfied their Minds upon, striking and pricking him with their several kinds of Weapons ; the said *Henry* standing in his Shirt, and when he began to Pray, one struck him on the Face, saying, *Thou shalt first be burnt, and afterwards pray and prate as much as thou wilt* ; and thus this godly Preacher finisht his Martyrdom, which was in the Year 1529.

John Clark of *Mulden* in *France*, for setting a Paper upon the Church door, against the Popes Pardons, calling the Pope *Antichrist*, for which he was whipt three several daies, and markt in the Forehead; his Mother seeing their Cruelty towards her Son, constantly and boldly encouraged her Son, blessing the Lord with a loud voice that he was worthy to suffer. After the execution of the foresaid punishment, the said *John Clark* removed to *Mentz*, and there followed his Trade, being a Wooll-Comber, where understanding that the People of the City after an old accustomed manner worshipt certain blind Idols, the said *John* being inflamed with the zeal of God against them, went to the place where the Images were, and broke them all down in pieces, the next Morning the *Canons, Priests, Monks*, accompanied with the People according to their accustomed manner, went to their idolatrous place of Worship, where they found all their Blocks and Stocks broken to pieces upon the Ground, which light sore offended them, and searching out for the Author of the Fact, and *John Clark* being suspected, was apprehended, and upon Examination, confest he did it, and shewed them the cause wherefore; and being brought to tryal, he defended the pure Doctrine of the Son of God against their Images and false Worships, for which he was condemned: Being led to the place of Execution he there sustained extream Torments, for first his right Hand was cut off, then his Nose with sharp Pinchers was violently pluckt from his Face; all which, and much more he quietly and constantly endured, testifying at the Fire against his Persecutors, saying, their Images were *Silver and Gold*, the work only of mans Hand.

George Carpenter of *Emering* in *Bavaria* was burnt to death; when he was led out of the Tower where he was Prisoner before the Council, divers Friars and Monks followed him to instruct and teach him, whom he willed to tarry at home, and not follow him; when he came before the Council they read his Offences, *viz. That he did not believe that a Priest could forgive a man his Sins; That he did not believe that God was in the Bread, which the Priests hang over the Altar; and That the Element of Water in Baptism doth not give Grace*; being urged to revoke these his Opinions, and that then he should be set at liberty, and go home to his Wife and Children, to which he answered, *My Wife and Children are so dearly beloved unto me, that they cannot be bought from me for all the Riches and Possessions of the Duke of Bavaria, but for the love of my Lord God I can willingly forsake them.* At his Execution a School-master repeating the Lords Prayer, *George Carpenter* said as followeth, *Truly thou art our Father, and no other, this day I trust to be with thee; Oh, my God! how little is thy Name hallowed in this World; for this Cause, O Father, am I now here that thy will might be fulfilled, and not mine; the only Living Bread, Jesus Christ, shall be*

my Food; with a willing Mind do I forgive all men, both my Friends and Adversaries; O my Lord! without doubt shalt thou deliver me, for upon thee have I laid all my Hope, in thee alone do I trust, in thee only is all my confidence; I knew that I must suffer Persecution if I did cleave unto Christ, who said, Where the Heart is, there is the Treasure also; and whatsoever thing a man doth fix in his Heart to love above God, that he maketh his Idol; and then being cast into the Fire by the Hangman, he joyfully yielded up his Spirit unto God.

Weendel Muta, a Widdow of Holland, receiving the Truth of the Gospel in her Heart, was apprehended and committed into the Castle of Werden, and from thence shortly after was brought to the Hague to tryal, where certain Monks were appointed to talk with her, to win her to recant, but she constantly persisted in the Truth, in which she was planted; a Woman of her acquaintance coming to Prison to visit her, said to her, *Why dost not thou keep silence, and think secretly in thine Heart these things which thou believest, that thou mayest prolong thy Life here?* Oh, (said the Widdow) *you know not what you say; it is written, With the Heart we believe to Righteousness, with the Tongue we confess to Salvation;* at her Execution she commended her self into the Hands of God, and after a fervent Prayer, was burnt to death.

About this time there suffered many more in Germany, for the witness of the Gospel, viz. John Pistorius coming from Wittenberge, for speaking against the Mass, and Pardons, and against the subtil abuses of the Priests, he was committed to Prison with ten Malefactors, whom he did comfort, one of whom being half naked, and in danger of cold, he gave his Gown; his Father visiting him in Prison, did not dissuade him, but bad him be constant; being condemned, and coming to the Stake, he gave his Neck willingly to the Band, wherewith he was first strangled, and then burned, saying at his Death, *O Death, where is thy Victory!*

There used to be a great Meeting near Antwerp, where one used to preach to a great People, which Charles the Emperor hearing of, gave leave to any that would, to take the uppermost Garment of all them that came to hear, and offered thirty Guilders to him that would take the Preacher; afterwards, when the People were gathered, and their usual Minister being not there, one Nicholas of Amwerp stood up and preacht to the People, wherefore being apprehended by a Butchers Servant, was put in a Sack and drowned at the Crane at Antwerp, 1524.

And certain of the City of Lovane being suspected of Lutheranism, the Emperor's Procurator came from Brussels thither to make Inquisition, after which Inquisition made, certain Bands of armed men came and beset their Houses in the Night, where many were taken in their Beds, plucked from their Wives and Children, and sent to divers Prisons, through the terror

terror whereof many Citizens revolted from the Gospel, and returned again to Idolatry; but twenty eight there were which remained constant in that Persecution, unto whom the Doctors and Inquisitor of *Lovane* resorted, disputing with them, thinking either to confound them, or convert them; but so strongly the Spirit of the Lord wrought with the Saints, that the Doctors went rather confounded away themselves; when they saw disputing would not do, they used cruel Torments to enforce them; one of them was condemned to perpetual Imprisonment, which was in a dark & stinking Dungeon, where he was suffered neither to write nor read, nor any man to come at him, commanded only to be fed with Bread and Water; two of the said Prisoners were also burnt, constantly taking their Martyrdom — There was there an old Man and two aged Women brought forth, of whom the one was called *Antonia*, born of an antient Stock in that City; these were condemned, the Man to be beheaded, the two Women to be buried quick, which death they received very clearly; and the rest of the Prisoners that would not abjure the Doctrine of *Luther* were put to the Fire.

One *Percival* of *Lovane* for owning the Truth was adjudged to perpetual Imprisonment, there to be fed only with Bread and Water; which punishment he took patiently for Christ's sake; he was secretly made away, either famished or drowned, no man could learn how.

Justus Jusberge, a Skinner in *Lovane*, in the Year 1544. for having a New Testament in his House, was persecuted by one *Darsadus*, and committed to Prison, and the Goaler commanded that none should speak with him; shortly after the Doctors examining of him touching the Popes Supremacy, Sacrifice of the Mass, Purgatory, and such Trumpery, whereunto he answered plainly and boldly, confirming his Answers by the Scriptures; when they saw he would not be moved from his Faith, then they condemned him to be burnt, but as a pretended favour to him, he was only beheaded.

Giles Tilman of *Brussels*, Cutler, born of honest Parents, about the Age of thirty Years, he began to receive the Light of the Gospel, for which he was very zealous and fervent; he was in his Nature very mild and pitiful, passing all others in those parts, giving whatsoever he had to spare to the Poor, living only upon his Trade, he was persecuted by the Priest of *Brussels*, being taken at *Lovane* spreading that Religion which the Pope called Heresie, his Adversaries used great care to make him abjure, but being a man of singular Wit, and constant in his Religion, they went away many times with shame; after he had been kept eight Moneths in Prison, he was sent to *Brussels* to be judged, where finding *Franseiscus Ensenes*, and others of the same Religion in Prison, he exhorted

ted them to be constant to the Truth, that they might receive the Crown that was prepared for them.

When the Gray Fryars (being sent unto him) would mis-call and abuse him, he ever held his peace at such private Injuries, whereof they reported that he had a dumb Devil in him; he might several times have escaped out of Prison, the Doors being set open, but he would not, being removed to another Prison; and on the 22th day of *January*, 1544. he was condemned to be burnt privately, for openly they durst not do it, for fear of the People, he being so well beloved; when tydings was brought him of his Sentence, *He thanked God that the hour was come wherein he might glorifie the Lord*; and being had to the Fire, he willingly resigned up his Life into the hands of the Lord.

Great Persecution in Gaunt, and other parts of Flanders, Anno 1543, 44.

Charles the Emperor lying in *Gaunt*, the Fryers and Doctors obtained, that the Edict, made against the Lutherains, might be read openly twice a year, which caused a great Persecution to follow; so that there was no City nor Town in all *Flanders* wherein some were not either expelled, beheaded, condemned to perpetual Imprisonment, or their Goods confiscated, without respect either to Age or Sex, especially at *Gaunt*, where some of the chief men of the Town were burnt for their Religion.

Afterward, the Emperor coming to *Brussels*, there also was terrible Slaughter and Persecution of Gods People, namely, at *Brabant*, *Honegow* and *Artois*, the Horror and Cruelty whereof is almost incredible; inso-much that two hundred Men and Women were brought out of the Country into the City, some of whom were drowned, others buried quick, many privately made away, others sent to perpetual Imprisonment, whereby the Prisons were filled, to the great sorrow of them which knew the Gospel, the Professors whereof being now compelled, either to deny the same, or confirm it with their Blood; the Relation whereof was at large set forth by *Francis Ensignes* in Latine, who himself was a Prisoner at the same time in *Brussels* for the Truth's sake.

Martin Hærbloek, Fishmonger in *Gaunt*, 1545 being converted to the Truth, from the Superstitious Idolatry of the Papists, and a great change wrought in him, having all his time, till then, lived a wicked and fleshly Life, was a wonder to his Neighbours to see such a suddain change; the *Franciscan* Fryers, who before knew him, and remembering how beneficial he had been to them, now seeing him so altered, and taking notice of his visiting the Prisoners, and comforting them in Persecution, and confirming them that went to the Fire, they soon caused him to be detected and imprisoned, and with grievous and sharp Torments would have constrained

constrained him to utter more of the same Religion, to whom he answered, That if they could prove by the Scripture, that his detecting and accusing of his Brethren, whom they would afflict with the like Torments, were not against the Law of God, then he would not refuse to prefer the honour of God before the safeguard of his Brethren. He was soon after had to the Council in *Flanders*, where the causes laid against him, were, the *Sacrament*, *Purgatory*, &c. for which cause he was condemned and burnt at *Gaunt*, all his Goods being confiscate.

Nicholas & Francis Thiesten, Anno 1545. for standing firm in the Truth, and bearing witness against the *Church of Rome*, and their *Auricular Confession*, *Purgatory*, &c. were condemned to be burnt, and coming to the place of Execution, for exhorting the People, they put wooden Gagg in their Mouthes; when they were set to the Stake they patiently endured the Fire. The Mother of these two men was (for her steadfastness to the Truth) condemned to perpetual Imprisonment.

Adrian Tayler and *Mirson* his Wife, of *Dornick*, 1545. by reason of the Emperor's Decree at *Worms* against the *Lutherans*, were apprehended and persecuted; *Adrian* not so strong as a Man, for fear gave back, and was only beheaded; the Wife stronger than a Woman, withstood their Threats, and abode the uttermost, and being inclosed in an Iron-grate, formed in shape of a Pasty, was laid in the Earth, and buried quick; when the Adversaries first told her that her Husband had relented, she believed them not, but as she was going to the place where she was to dye, passing by the Tower where he was, she called to him to take her leave, but he was gone before.

Peter Bruly, of *Stratsburge*, at the earnest request of faithful Brethren, went down to visit the lower Countryes, about *Artois*, which the Magistrates of *Dornick* hearing, shut the Gates of the Town, and made search for him three days; he was privately let down the Wall in the night by a Basket, but as he was let down into the Ditch, ready to take his way, one of them which let him down leaning over the Wall to bid him farewell, caused (unawares) a Stone to slip out of the Wall, which falling upon him, brake his Leg, by reason whereof he was heard of the Watchmen complaining of his Wound, and so was taken: So long as he remained in Prison, he ceased not to preach the Truth to all that came unto him; he wrote his own Confession and Examination, and sent it to the Brethren; also another Epistle to them that were under Persecution, and one to all the Faithful; the last Letter he wrote was to his Wife, the same day he was burned; he remained four Moneths in Prison before he was sentenced to be burnt: Letters were sent from Duke *Frederick* of the *Lantgrave*, to intreat for him, but he was burnt before the Letters came.

Peter Moice being converted to the Truth by *Peter Bruly*, was apprehended, and let down into a deep Dungeon under the Castle-ditch, which was full of filthy Vermin; the Fryars coming to examine him, he told them, whilst he lived an ungodly Life they never concerned themselves with him, but now for favouring the Word of God, they sought his Blood. Being brought before the Senate, he would have boldly answered to what they objected against him, but they interrupted him, to whom he said, *If you will not suffer me to answer for my self, send me back to Prison among the Toads and Frogs, which will not interrupt me, while I talk with my God;* and continuing constant in the Truth, was at last burnt to death.

Nicholas Frenchman having been at *Geneva*, intending to go into *England*, but in his way was apprehended by the Lieutenant of *Dornick*, and being bound hands and feet, was brought to *Burgis*, and there laid in a Dungeon; the Fryars when they came to examine him, went away in a shameful Rage, saying, *He had a Devil*; and crying, *To the Fire with him*. Soon after the Judges condemned him to be burnt to *Ashes*, at which Sentence giving, he blessed the Lord which had counted him worthy to be a Witness in the cause of his beloved Son; going to the place of Execution he was threatned, that if he spake they would put a wooden Ball in his Mouth; nevertheless, being at the Stake, he minded not their Threats, but cried out with a loud Voice, saying, *Oh Charles! Charles! how long shall thy Heart be hardened!* with that one of the Souldiers gave him a blow, then he said, *O miserable People! who are not worthy, to whom the Word of God should be preached*. Then the Fryars cried out, *He hath a Devil*. To whom he said, *Depart from me, all you Wicked; for the Lord hath heard the Voice of my Weeping*; so in the midst of the Fire commended his Spirit unto God, and ended this Life.

Bertrand Le Blais at *Dornick*, in the Year 1555. suffered lamentably, his Torments being almost incredible that the Tyrants shewed unto him, his constancy was admirable. This *Bertrand* being a Silk-Weaver, having something upon his Spirit, set his House in order, and desired his Wife & Brother to pray that God would establish him in his enterprize that he was going about, which was upon *Christ-mass* day (so called) he went to the high place at *Dornick*, where he took the Cake out of the Priests Hands, as he would have lifted it over his Head, at Mass, and stamp it under his Feet, saying, *That he did it to shew the Glory of that God, and what little Power he hath*; at the sight hereof the People were amazed, and he hardly escaped with his Life; it was not long before the Governour of the Castle heard of this passage, who like a mad-man threatned he should be an example to all Posterity; *Bertrand* being brought before him, he asked him, *If he had repented of his Fact*, who answered, No,
and

and if he had a hundred Lives he could give them in that Quarrel; then was he thrice put to the Pin-bank, and tormented most miserably, to utter his setters on, then they pass sentence against him, and this was executed; first he was drawn from the Castle of *Dornick* to the Market-place, having a Ball of Iron put in his Mouth, then he was set upon a Stage where his Right Hand was cruist and prest between two hot Irons, with sharp Iron edges fiery red; in the like manner they served his right Foot; which Torments he endured with marvelous constancy; that done, they took the Ball of Iron out of his Mouth, and cut out his Tongue; notwithstanding his Tongue was cut out, he still called upon God as well as he could, whereby the Hearts of the People were greatly moved, whereupon the Tormentors thrust the Iron Ball into his Mouth again, from thence they brought him down to a lower Stage, where his Legs and Hands were bound behind him, with an Iron Chain going about his Body, and so he was let down flat upon the Fire, the Governour standing by, caused him to be plucked up again, and so down and up again, till at last the whole Body was consumed to Ashes.

James Faber and three others suffered at *Valens*; *James Faber* being an old man, said, *That though he could not answer nor satisfy them in Reasoning, yet he would constantly abide in the Truth of the Gospel.*

Godfrey Hamell a Taylor taken and condemned at *Dornick*, when they had condemned him by the Name of Heretick, *Nay*, said he, *not an Heretick, but a Servant of Jesus Christ*; when the Hangman went about to strangle him, to diminish his punishment, he refused, saying, *That he would abide the Sentence that the Judges had given.*

Besides these that suffered in *Germany* before mentioned, a great number there were, both in the Higher and Lower Countries of *Germany*, which were put to Death for Religion, many of them were burnt, some buried alive, some secretly drowned, many of their Names are mentioned in the *Acts and Monuments*, but little of the circumstances of their Tryal and Execution being mentioned, I have omitted them for Brevities sake.

Four Martyrs burnt at Lile in Flanders, viz. Robert Ogvier, and Jane his Wife, Baudicon and Martin, his two Sons.

Few places can be named where the Truth was more freely, and with greater zeal received, than in this City of *Lile* (where Antichrist's Tyranny was great) for three Years together it was secretly preached amongst them, sometimes in Houses, in Woods, in Fields, and in Caves of the Earth, not without hazarding of their Lives, if they had been discover'd; yet could not these apparent dangers, under such Tyranny, cool

or abate the burning zeal, which almost consumed the hearts of his People, hungering and thirsting after spiritual Food of their Souls.

What was amongst them preached, was accordingly practised; works of *Mercy* and *Charity* were there exercised, not only towards those of the Household of Faith, but even towards them which were without, so as many by means hereof were drawn and brought on to the knowledge of Christ: They ordained certain Persons, who were men fearing God, and approved of, who went weekly from house to house to collect the Alms of such as they knew to be faithful, admonishing every one how to carry themselves in their Vocations, and of their duty in contributing towards the Relief of the poor Saints.

And thus, each one, according to his place, endeavouring to express and manifest his Faith by the Fruits thereof, namely, *good Works*, in a short time the Lord raised up a flourishing Meeting in this place, so that they consisted of a competent number of Men, Women and Children, not only of the City, but of the Villages nigh. In the mean while, Satan and his Adherents ceased not to storm and rage hereat, not being able long to endure these their holy Meetings.—Upon the 6th day of *March*, 1556. about ten at night, the Provest of the City, with his Serjants, armed themselves to make search if they could find any met together in houses, but as then there was no Assembly; therefore they went to the house of *Robert Ogvier* and there violently entred, seeking here and there for their Prey; they found certain Books, which they carried away; but he whom they principally aimed at was not then in the House, viz. *Bandicon*, the Son of the said *Robert Ogvier*, who, according to his usual manner, was gone abroad to visit some Brethren, but returning home, knocking at the Door, his Brother *Martin* watching his coming, bid him be gone, wishing him not to come in; but he thinking his Brother took him for some other, said, *It is I, open the Door*; with that the Serjants drew nigh, and opened it, and he came in. Then said the Provest, *I arrest you all in the Emperor's Name*, and commanded each of them to be bound, to wit, the Husband and his Wife, with their two Sons, leaving their two Daughters to look to the House. Now as they conveyed them along through the Streets, *Bandicon*, with a Voice some-what extended, (which might easily be heard at that time of the night) said, *Assist us, O Lord, by thy Grace, not only to be Prisoners for thy Name sake, but to confess thy holy Truth in all purity before men, so far as to seal the same with our Bloods, for the edification of thy poor Church.*

Thus were they brought into several Prisons, where they were severally handled, yet ceased they not to bless & praise the Lord with one consent; within a few dayes after they were brought before the Magistrates of the City, and examined, who first spoke to the Father in these words, *It is*
told

told us, that you never come to Mass, and also dissuade others from coming thereto; and that you maintain Conventicles in your House, whereby you have transgressed the Laws of the Imperial Majesty. — Robert answered, We read not in all the Scripture, that either Christ or any of his Apostles ever said Mass: As for the second Accusation, I cannot, nor will deny, but there have met together in my House honest People fearing God, I assure you, not with Intention to wrong or harm any, but rather for the advancement of Gods glory, and the good of many: I know indeed, the Emperor hath forbidden it, but what then? I know also that Christ hath commanded it, who said, *Where two or three are gathered together in my Name, there am I in the midst of them.* Thus you see I could not well obey the Emperor, but I must disobey Christ; in this case then, I chose rather to obey my God, than man. — When they were brought to the Fire, the last words they were heard to pronounce, were, *Jesus Christ! thou Son of God, into thy hands we commend our Spirits*; and so they ended their Testimony. Within eight days after, *Jane* the Mother, and *Martin* her Son, were both executed in the same City.

The Persecution of the Waldenses in Angrogne, Lucerne, Perouse, Piedmont, and other Places.

THough these People, by long Persecution were driven from place to place, and in all places afflicted, yet they were not utterly destroy'd, nor would ever yield to the Superstitions of the Popish Religion, but abstained from their Idolatry: They had many Books of the New Testament translated into their own Language: They lived in great Simplicity, and with the sweat of their Brows, were quiet and peaceable among their Neighbours, abstaining from *Oaths, Games, Dancing, and filthy Songs.* The said People at *Angrogne* having drawn up a Confession of their Faith, it was by learned men, at the King's Court condemned as Heretical; wherefore the King required them, *To give Obedience to the Church of Room, on pain of loss of goods and Life; and to give their Answer in three days.* But upon some of the Germane Princes interceding with the French King on their behalf, desiring him to show some pity to these Churches, they were not molested for three years; only one of their Ministers, that travelled from place to place, was apprehended, and suffered Martyrdom, to wit, *Jeffery Varnigle*: but the Pope envying this Liberty, stirs up the Duke of *Savoy* against them (who in his own nature was rather inclin'd to let them live in quietness) telling him, *That he ought to banish the Waldenses, for that they were a rebellious People against the holy Mother Church.* These Instigations caused great Persecutions on these poor People; for soon after, several of them were burnt, many fled,

led, and their Houses were ransackt, some taken and sent to the Gallies ; and Proclamation was put out, *That none should go to their Assemblies on pain of Death.* In the midst of this Suffering, they thought the best way to put a stop, was to send to the Duke a Declaration of their Religion, and wherefore they suffered, which they did, withal declaring, *That if by the Word of God it could be proved that they were in Error; they should not be obstinate, but be reformed, &c.* After this, the Persecution seemed somewhat to abate for a time; but in June following, it was first proposed to them, *To put away their Ministers that were Strangers;* which they refusing to do, it was then commanded of them, in the Dukes Name, *That they should banish from them all their Ministers that were Strangers:* And a new Proclamation was put out, and Persecution began afresh, and many of the said People were slain, imprisoned and cruelly handled, the Monks being very active in this Persecution: In one place they caused two Women to carry Faggots to the Fire, where their Minister was burnt, and to speak these words to him, viz. *Take this, thou wicked Heretick, in recompence of the naughty Doctrine thou hast taught us.* To whom he said, *Ah, Woman! I have taught you well, but you have learned ill.* — Great was the Havock and Ruin they made upon these poor Peoples Estates and Bodies in this Persecution; And not long after, an Army was raised to destroy the *Waldenses*, which they hearing, their Ministers met with the chief Rulers, to advise what they were best to do in such an Extremity? Upon due Consideration, they concluded not to defend themselves by Force of Arms, but to flee to the Mountains, and to carry their Goods with them: Others of their Ministers hearing of the Resolution that they at *Angrogne* and *Lucern* had made, thought it strange that they might not defend themselves against their Enemies Violence in so just a cause, knowing that it was the Pope and his Ministers who were the cause of their Troubles; and some stood in their own defence, and made great Slaughters upon their Enemies at times; and when they persued their Enemies, they often retir'd to avoid shedding Blood, meaning only to defend themselves, and held their Adversaries so titely to it, that they were at last brought to make a Peace upon Articles and Conditions, so that the Persecution was stopt, and the Pride, Malice and Rage of their Adversaries was abated.

A Relation of such things as fell out under the Government of Alva.

IT is well known that the *Spaniards* using all their endeavours to rule over this Country at their pleasures, had no better opportunity to accomplish their designs then to establish among them their Inquisition, thereby to domineer over the goods, honours and lives of every one; the noble

noble Citizens and Commons did what they could to oppose the same, to which purpose they had instantly besought the King to afford them his Royal preience, that hearing once their Complaints, his Majesty might take some order for matters of so great Importance, alledging to this end the Example of the Emperour *Charles* his Father, who upon a business far inferiour to this, adventured himself with much diligence to pass through the Enemies Country, who were but a while before reconciled, only to stay some Mutinies begun in the City of *Cand*. These things had so moved the King that he made them a promise by Letters of his coming; but his intentions were broken off by such as were the upholders of the Inquisition, that so they might with the more facility attain the end of their desires, instead of their King then, they had sent unto them the Duke of *Alva*, who at his Entrance the Prisons replenished with Gentlemen, and other Personages of note, whom the Dutcheis of *Parma* had left in bonds after her death.

Long did they languish in this Captivity, whilst the Duke of *Alva* by fair promises dissimiled a kind of meek and gentle carriage of mind towards them, giving them some hope of a general Pardon, proceeding from the Kings Clemency, that thus he might catch the Lords, and Governours the more cunningly into his Nets, whereof the Lord *Lemoral*, Earl of *Egmond*, Prince of *Gaud*, Governour of *Flanders* and *Artois*, and others of quality gave but too Lamentable experience, who being led with vain hopes were at length inhumanly put to death.

The sixteen Provinces also subjecting themselves under this new Government, lost their antient Liberties and Priviledges, which evidently appeared by the exploits done from the year 1597 hitherto by a new Council of twelve, elected and settled thereby the Duke, the principal of which were *Vergas* and *Elrio* Fathers of the Inquisition, which Council was commonly called, the Council of BLOOD. In the year 1568. the Duke of *Alva* began to declare to the World his feigned meekness, putting to death two Brethren, Barons of *Battenbourg*, and several others he Executed at the same time at *Brussel*. These two Brethren from the flower of their youth had constantly professed the pure Doctrine of the Gospel, and in the end were put to death for their Testimony to the same. Shortly after there were taken and imprisoned at *Antwerp*, *Seebland*, son of *Barthel*, *Joh. de Hues* and *Joris Comans*, whose constancy to Death will appear by what they writ to certain of their Brethren, Dated the 17th of *March*, as followeth.

Seeing it is the Will of God that we should suffer for his holy Name, and in the Quarrel of his Gospel; we certify you, Brethren, that we are hitherto of good courage, howsoever the flesh continually rebels against the Spirit, counselling it

ever and anon according to the advice of the Old Serpent; but we are well assured that Christ who hath bruised, will also still bruise the Serpents Head, and not leave us comfortless; true it is, we are now and then pricked in the heel, but that is all the Serpent can do, nor are we discouraged, but keep our faith close to the Promises of God, who is the Lord of Heaven and Earth, having created all things of nothing: He forsook not Joseph in Egypt, nor left the three young Men in the fiery Furnace; no, nor Daniel in the Lyons Den; this is the God of Abraham, Isaac and Jacob, and of their Righteous Posterity, so that we can without fear say with the Prophet David, The Lord is my Help, Tower, Strength and Refuge: By such, and the like Scriptures, dear Brethren, we comfort our selves in our Bonds, rejecting a confidence in man whatsoever. Be not dismayed then, good Brethren and Sisters, for our Bonds and Imprisonment, for it is the good Will of God now towards us; and therefore pray rather, that he would give us Grace to persevere constantly unto the end. So be it.

One of these three imprisoned in Antwerp wrote a few Lines to the Church of God in Antwerp, as followeth; Brethren, I write unto you, being left alone; whereas we were three in number, John Hues is now dead in the Lord, I did my best to comfort him whilst he breathed, so as now I am alone; and yet not altogether alone, seeing the God of Abraham, Isaac and Jacob is with me, he is my exceeding great Reward, and will not fail to reward me as soon as I have laid down this earthly Tabernacle: Pray unto God that he would strengthen me to the end, for from hour to hour I expect the dissolution of this house of Clay.

When *Joris* one of the three was examined before the Magistrates, the Marquess said unto him, *I have hitherto spared you, hoping to see you relent, but you grow worse and worse.*

Joris replied, during the time of my Imprisonment I have shed many tears; and further said, he was now become resolute, and could not fashion himself according to their desire, although they burnt him as they had done his Brother *Scoblant*.

Marquess, *I can tell you, it will cost you but little better cheap.*

Joris, I am ready if it be to morrow.

Then said one of the Standers by, *He has neither Wife, Child nor Goods to lose, and that makes him so willing to dye.*—*Joris*, You shall answer these your doings at the last day, where you must all appear, and then there will be no respect of Persons.—Marquess, *We have heard you preach too long; take him Goaler, and cast him into the Hole.* Then was he put among Thieves, as a Lamb among so many Wolves. Thus this constant Witness remained firm till Death.

The Spectacles of dead Bodies slain by the bloody Inquisition, was a dreadful sight, being gazed on, in a manner, in every place, especially in

in the City of *Tournay*, and of the *Valentians*, even Multitudes of Believers, both of Men and Women, who had long languished in sundry Prisons, in great Miseries and Necessities. Now that we may not forget what fell out in the beginning of this Year, 1569. thus it happened in the City of *Valence*, Seven and Fifty Persons were executed for no other cause, but for cleaving to the true Faith of Christ Jesus, not without much Astonishment of the poor People of that City.

Among these sad Relations, a little to quicken and refresh the Spirit of the Reader, I will here insert a Letter, full of Consolations, written out of Prison, to the faithful, by one *William Touart*, Merchant, who had his dwelling in the City of *Lile* in *Flanders*.

This honourable Person being come to the Age of Eighty years, or thereabouts, used his House for the space of fourteen or fifteen years, for the Assembly in the City of *Lile* to meet in: Being chased and banished thence, in the year 1561. he withdrew himself for a while to *Tournay*, whence he was constrained to flee, and to go to *Amiens* and *Moundeica*, Cities of *Prickardy*; afterwards returning into his own Country, he came to reside in the City of *Antwerp*, where after he had continued many Years, he was at length condemned to be burnt with two others, who suffered for the same cause, but they put him to another kind of Death, for they drowned him in a Cistern of Water in Prison. Among many Letters which he wrote, during the time of his Imprisonment, I have selected out this one, which here followeth.

Dear Brethren and Sisters in Jesus Christ, I most humbly thank my God, that he hath so fortified and comforted me by his Grace, that I feel myself more cheered by lying in this dark Prison, than if I were walking in the open Streets or Fields; I say, this I feel according to the Spirit; for as touching the Flesh, what doth it apprehend here, but stinking Vapours and Smoke? Wherefore, my Beloved, if it so fall out, that you be apprehended for the Name of Jesus Christ, fear not the Prison, nor those that have Power to kill the Body, for having done that, they can go no further. Be not afraid then, seeing it is the Reward which our good Captain Jesus Christ, hath promised to all his faithful Souldiers and Servants: He who turns his back in this Conflict, goes by the loss; but whosoever fights manfully, obtains in the end the Crown, not a Crown of Gold, but of Glory Immortal: We here lay down a fading Life, filled with griefs and troubles, to change the same for a Life Everlasting: We put off the Rags of this Mortal Flesh, to be clothed with Robes Immortal: We forsake a loathsome Life, for Joy and Felicity Eternal. Ought any Gain or Exchange to be compared with this? O sweet and happy Martyrdom! how dost thou dignifie and enrich us, in despite of the World, Devil and our own Flesh? And which

which of us now can complain, seeing our Sovereign Lord and Master has so expressly foretold it to all his Followers? Will any man come after me, saith he, let him take up his Cross and follow me. Let us bear, Oh! let us then bear the Cross cheerfully, and with Joyfulness, that we may be received in the presence of his heavenly Father; for it is not only given us for to believe in Christ, but also to suffer for his sake; and if we suffer with him, then shall we also reign with him.

Oh! that we could admire his Bounty, who no sooner employes us in his Work, but hath the Wages ready in his hand wherewith to recompence us; Your Sorrow, saith he, shall be turned into Joy. Let us then cast off every weight that presseth down, and whatsoever else that stands in our way to Heavenward, be it Father, Mother, Brother, Sisters, Husband, Child, yea, and our own Life also: Let us with the wise Merchant-man sell all, that with him we may purchase that precious Pearl; how happy do I esteem them that are called to suffer, and leave their Life for the confessing the Name of Jesus Christ; for the Eternal Son of God will confess their Names before his heavenly Father, and his holy Angels; they shall be clothed with white Robes, and shine as the Sun in the Kingdom of Heaven, filled with Gladness in the presence of the Lamb; they shall eat of the Fruit of the Tree of Life, which is in the midst of the Paradise of God. Let us fix the Eye of our Minds upon these so great and precious Promises of Jesus Christ, which he hath made to all those who persevere in Well-doing unto the end. Oh! how happy shall we be when we are delivered from these Bodies of Death, to live forever with our God? Let us then continually pray with the Disciples, Lord increase our Faith. Oh, dear Brethren! Remember me always in your Prayers, who am bound here in the Bonds of Antichrist; Remember those also, who are in Bonds, as if you were bound with them: Pray, I say, without ceasing, for our Adversary the Devil is always compassing us about, to cause our Hearts to faint; and you are not ignorant what a potent Enemy our own Flesh is unto us; but I confidently believe, that our God, who hath begun this good Work in me, will perfect the same, even unto the day of Christ. Farewell.

William Tovart.

The manner of the Merciless Inquisitors Tormenting such as are brought into the Popish Inquisition in Spain.

WHen they purpose to Torture any one, the Goaler is commanded to bring forth his Prisoner into the accustomed place, which is under the Earth, and very obscure; then going thorow many Turnings, and sundry Doors, so as the horrible Cryes of those who are there tortured, can in no wise be heard, there is a Seat prepared for the Inquisitors

Inquisitors on high, with a Register also, to behold their Tragical Act: The Torches being lighted, those who are to act their parts in this wo-ful Tragedy, are brought in, the Tormentor, who attends their coming is covered all over with a black Garment, close to his Body, and on his Head a black Hood, which hides his face from being seen, having only two or three holes made therein for himself to see and breathe at; and all this is to terrifie the more the poor patient, who beholdeth as it were a grim Devil ready to Torment him; these Fathers being set upon their Seat, begin again to charge the Prisoner voluntarily to confess the Truth, which if he refuse to do, and if it then happen, that Arm, or any other Member of his Body be broken, or that they die on the Torture (for that is all the favour he hath shewed him) they made it his own fault, and none of theirs; after they have used all the terrible threats that can be, they cause him or her to be stripped stark naked, whether Man, Woman or Maid, though they be never so modest and bashful, many having fallen into their bloody fingers thus to have their nakedness discovered in the sight of others, was more grievous then all their Torments besides which they endured; laying aside then all Humanity in unclothing hem, they put upon them linnen Bretches, as if their secret parts were better, and more honestly covered with Bretches then with Shirt or Smock, or as if the Torments they meant to put them to would not pierce deep enou, has well in the one as in the other; with such shameless Spectacles the chaste Inquisitors fed their Ages, and with such cruel Lust, satisfied their infamous and detestable virginity.

The Man or Woman standing naked, then only covered with little Bretches, they beckon to the Tormentor, (who is well acquainted with their secret sign and watch word, and can readily discern what Torments the holy Fathers would have them put to, to teach them the Faith of the *Roman Church*

Then standing thus naked, they exhort them once again to tell the truth. If the Patient be to endure the *Cord*, they tye his hands behind his back pulling him up eight or ten times, according to the number of twitches limited by the Inquisitors to the Tormentor, that so nothing may be done there without order; at the first encounter are reckoned up to him all his Articles, and then, besides binding his hands, they tye his *Thumbs* together with a small Cord, then they tye his *Hands* and *Thumbs* unto a greater Cord, hoisting him up by a Pulley very high, which done, they put upon his Legs heavy Bolts, if he have not them on before, to which are yet added, for the first pull, an lorn weight of twenty five pounds, which is hanged to those Bolts between his Feet; being thus arrayed the Tormentor draws him up on high, the Register and Inquisitor mixing

therewith their former Exhortations, confess; when he comes to touch the Pulley with his Head, they urge him yet then to confess; if he obey, they presently let him down, if not, then they let him hang in this condition until he have answered their demands; now after he hath hung thus without making any Confession, they let him down to redouble on his feet the former weight, and then pulling him up again, threatening him, to hang there till he die, if he declare not to them what they ask of him, commanding the Tormentor to let him hang a long while, that through the heaviness of the weight, which hangs at his Feet, all his Members and Joynts are stretched out beyond measure; when the Patient through the extremity of Torment which he endures cries out, they in like sort cry as loud as they can, that he should now confess what he knows, if not, then they let him fall; for when they perceive he continues constant, then they command the Officer to let go the Cord, which is as soon done as spoken, yet not wholly and altogether to the mid way, but a certain stop which hinders his falling to the ground, by reason whereof he receives such a suddain check, his Body is pitifully and miserably stretched.

But yet this sufficeth not, for then, if through their importunity he will confess nothing, they augment the weight the third time, and if the poor creature, in regard of his intollerable pain, call upon the Lord to help him, and desire to be let down, then they Scoff and Mock at him, pressing him to confess, telling him, that is not all, threatening him by the *Strappado*, as before. This *Hellish Torture* beginneth at nine, and lasteth till one a clock; and when they please to make an end, they ask the *Tormentor*, if he have the other Engines ready, and at their going, all the comfort they give their dissolute Patient, is thus; this shall suffice, say they, for this time, but look between this and to morrow, thou advisest thy self well, what thou oughtest to confess, otherwise, thou art like to die under *Torture*; nor think to escape by what thou hast endured, for that is but a Bed of Roses in regard of the *Torment* which is to come; they being gone, his clothes is put on, and if he be not able to go, he is carried again unto Prison; a few dayes after they send for him again, renewing their threats, that if he will not reveal those that are of his Opinion he must prepare himself for the *Torture*, wherein if he any way miscarry, or Death follows, the fault shall be his, and not theirs? if he continue unmovable in his mind, they cause the Goaler to bring him to the place of *Torture* and there they sitting in their *Tribunal* command him to be stripped naked, and then tormented after the same manner as is before related; besides, as an addition thereunto, they tye his thighes and hamstrings together with a small Cord, forcing the same with pieces of Wood, so that the Cords do eat into his very Flesh, in which extremity they leave him.

him for three or four hours plying him the whilst with infinite threats and derisions, which is all the comfort that they minister unto him, in this his most miserable condition.

A Relation of the lamentable suffering of William Gardner, an English Merchant in Portugal.

William Gardner was born at *Bristol* of honest Parents and naturally given to gravity, of a mean stature of Body, but a comely and pleasant Countenance, yet in no part so excellent as in the inward qualities of the mind, which from a Child he had kept without spot of reprehension; being Apprentice with a Merchant in *Bristol*, his Master sent him a Voyage into *Spain*, but by accident the Ship arrived at *Lisbon* in *Portugal*; where after he came ashore, he was very strict in keeping himself, lest he should be defiled with the *Portugals* Superstition; whilst he remained there a Marriage was to be solemnized; between the King of *Portugals* Son and the King of *Spains* Daughter, the which, amongst other People he going to the Publick place to see, and beholding the Peoples great Idolatry, the young man was sore pricked and moved in his Conscience against, it yet had not an opportunity to bear his Testimony against it at that time, but left the place, and went away with a great Burthen upon his mind which continued, insomuch that he sought out secret and solitary Places where he might call upon God with Tears, and ease his mind, bewailing himself for neglecting his duty in testifying against the Impiety and Superstition of that People; concluding in his mind to take another opportunity to clear himself, and to that end made up his Accounts with all men, and then gave himself continually to Prayer and Meditation on the Lord, taking little Meat by Day, or Sleep by Night.

And shortly after went on a Sunday to the Publick Place of Worship again, where the King was present, and a great Assembly of people, getting as near to the high Altar as he could, having a Testament in *English* in his hand, in which he read while the Mass was celebrated by the Cardinal, until the Cardinal took the Host in his hand, and then *William* being moved with Zeal, and not longer able to forbear, he stept speedily and inatched the Cake out of the Priests hand, and trod it under his Feet, and overthrew the Challice; which made the People all amazed, and to rise in a great Tumult, and one run him into the Shoulder with his Dagger, and they would have killed him, but that the King commanded he should be saved.

After the Tumult Ceased, he was brought before the King, who askt, *What Country man he was, and how he durst be so bold to do such an action in Contempt to him and the Sacrament of the Church?*

Gardner,

Gardner, told him, He was an *English* man, and came thither a Merchant, and seeing so great Idolatry in so famous an Assembly, was not satisfied in his Conscience until he had acted what he had done; further telling the King, there was not any thought in him of doing any thing in Contempt to his Presence. Then he was urged, to discover the persons that instigated him to the Action. He desired there might be no such suspicion conceived of him, saying, He was not moved thereto by any man, but by his own Conscience, and that he did it as required of God, and for the Peoples salvation. While thus examined, and being ready to faint with the wound he received, Chyrurgions were sent for to cure him, if Possible, to the end he might be further examined, and receive greater punishment; for they were fully perswaded some others had stirred him to do the action, and thereupon the *English* Merchants were apprehended, and his bed-fellow examined, and cruelly tormented, and kept in Prison two years after, also they searched *William Gardiner's* Chamber, thinking there to find out some of the Authors of the enterprize, but finding none, they repaired to him again, urging him to discover who was the Author or Instigator of him to do the fact, using an unheard of piece of Cruelty to make him confess, which was thus, They made fast a threed to a Cloth Ball, and thrust it down his Throat, plucking it up again, to and fro for some time, till they were wearyed, and seeing they could work nothing that way, they askt him, *whether he did repent of his wicked Deed?* he answered, *That he thought, that if it were to do again he shoul do it.*

After they had used many and divers Torments to make him confess, and saw it was to no purpose, they had him to Execution; but first they carryed him into the Vestry, and cut off his Right Hand; then he was had into the Market-place, where they cut off his Left Hand; then his Arms were bound behind him, and Feet under the Horses Belly, and so was carryed to the place of Execution, where he was let down by a pulley into the Fire, and then pluckt up, and let down again, all which cruelty he endured with a constant Spirit, saying, *O Eternal God! Father of all Mercies! look down upon thy Servant*, and with patience he suffered, till the Rope burning, he fell down into the Fire, and consumed. In the year 1552.

A Woman of *Tours* (whose Husband the *Papists* had not long before drowned) having an Infant sucking at her Breast, about seven Weeks old, and a Daughter about sixteen Years old, who was very beautiful; this Woman accompanied with her Children, they hailed to the River side, where kneeling down, she prayed to the Lord, the Child sucking at her Breast, then she shifted her Child in the Sun, and laid it upon the Grass, commending it to God, in the mean while this Hellish Crew used many words to turn the young Maid from her Religion; the Mother being

being ready to be plunged in the Water, exhorted her Daughter to persist in the Truth; the Daughter beholding their out-rage, cryed out in these words, *I will, said she, live and dye with my Mother, whom I know to be a virtuous Woman; as for your Threats and Promises I regard them not, do with me what you please*: The Mother was not yet dead when these merciless Wretches threw in the Daughter also, and so they yielded up their Souls together as Witnesses against the *Papists* Cruelty; the Infant was taken up by a Souldier, who having kept it a Day and a Night, laid it in a Steeple-Houle-Porch, whence being taken and given to a Nurse to keep, it would never take the Breast after, but within two dayes it dyed.

In the same City suffered one *Glee*, an honourable Woman, and constant to her Profession, when News was brought her, that she was condemned to be hang'd, she receiv'd it with joy, being conducted with the rest of the Prisoners, about the second hour in the Afternoon, towards the place of Execution, they would have put a lighted Torch into her hand, and have had her to acknowledge she had offended God and the King.—*Away, Away with it, said she, I have not herein offended God; I need no such light to help me ask forgiveness of my Sins; use such things your selves, who sit and walk in the Darkeness of Ignorance and Error*. One of her Kindred meeting her in the way, presented to her view her little Children, praying her to have compassion on them, seeing that by renouncing your Religion, you may preserve your Life. This caused the Tears to flow down; and this Answer she made, *I must needs say, I love my Children dearly, but yet, neither for love I bear to them, or anything else in this World, will I renounce the Truth, or my God, who is and will be a Father unto them; and therefore to his Providence and Protection I leave them; and so passed on, and with cheerfulness finished her Testimony with the loss of her Life*.

The Body of *Coqueville* being stript naked, was dragg'd by the Murderers from *Valongues*, in *Loir-Normandy*, to his House with derision, and then into a Chamber, where they used to meet, and there spurning the dead Body with their Feet, they bid him, *Now pray to his God, and preach if he could*; the Priests stuffing the dead Mouth with the leaves of Bibles, and said to the dead Corps, *Preach the Truth of your God, and call upon him now to help you*.

Persecution in FRANCE.

Denis Renix at *Melde*, Anno 1558. was burnt for testifying against the Mass; he was always wont to have in his Mouth the words of Christ, *He that denyeth me before men, him will I also deny before my Father*. He was burnt in a slow fire, and did abide much Torments.

Upon a Complaint made to the Council, call'd, *Le Chamber Ardante*, That the Judges suffered Hereticks to have their Tongues; immediately thereupon a Decree was made, That all which were to be burnt, unless they recanted at the Fire, should have their Tongues cut out; which Law afterwards was diligently observed.

Stephen Polliard, coming out of *Normandy*, in the year 1546. (where he was born) unto *Meux*, tarried there not long, but he was compelled to flee, and went to a Town called *Fera*, where he was apprehended, and brought to *Paris*, and there cast into a foul and dark Prison, and there kept in Bonds and Fetters a long time, where he saw almost no light; at length being call'd for before the Senate, and his Sentence given to have his Tongue cut out, and to be burnt alive, his Satchel of Books hanging about his Neck; O Lord, said he, *is the World in Blindness and Darkness still!* for he thought, having been close Prisoner so long, that the World had been alter'd from its old Darkness, to better Knowledge; at last with his Books about his Neck, he was burnt to death.

Florent Venote remained a Prisoner in *Paris* four years, during which time he was put to divers Torments, one kind of Torment was, he was put in a narrow place, so strait that he could neither stand nor lie, which they called the *Hose* or *Boots*, because it was strait below and wide above; in this he remained seven Weeks, where the Tormentors affirm, that no Thief or Murtherer could ever endure fifteen dayes, but were in danger of Life or Madnes; and at last, on the 9th of *July*, he was burnt to death, with divers other Martyrs, who were burnt as a Spectacle, at the King's coming into *Paris*.

The next that suffered was a poor Taylor in *Paris*, who for working upon Holy-days (so called) and denying to observe them, was clapt in Prison, the King hearing of it sent for him before him, and some of his Peers; being before the King, he answered with great boldness, wit and memory, defending the cause of Christ, neither flattering their Persons nor fearing their threats, which struck the King in a great damp, in musing in his mind; which the Bishops seeing, committed the poor Taylor again to the hands of the Officer, saying, he was a stubborn Fellow, and fitter to be punished, then to be marvelled at; within few days after he was condemned to be burnt alive.

The next year two men for friendly admonishing a certain Priest which in his Sermon had abused the Name of God, were both burned; another young man of the Age of eighteen years, for rebuking a man in *Paris* for Swearing, being suspected to be a *Lutheran*, was apprehended, and brought before the Council at *Paris*, who committed him to Prison, where he was so cruelly Racked and Tormented, that one of the Persecutors see-

ing it, could not but turn his back and weep; when he was brought and put in the Fire, he was pluckt up again upon the Gibber, and asked, whether he would turn, to whom he said, that he was in his way towards God, and therefore desired them to let him go.

John Foyer, and his Servant being a young man, in the year 1552. coming from *Geneva* to their Country with certain Books, were apprehended by the way, and had to *Tholouse*; where the Master was first condemned, the Servant being young, was not so prompt to answer, but directed them to his Master, to answer them; when they were brought to the Stake, the young man first going up, began to weep, the Master fearing lest he should recant ran to him, and he was comforted; as they were in the Fire, the Master standing upright to the Stake shifted the Fire, from him to his Servant, being more carefull for him, then for himselfe; and when he saw him dead, he bowed down himself in the flame and so expired.

Matthias Dimonetus, Merchant at *Lyons*, in the year 1553. having been a man of a Vicious and detestable life, was notwithstanding through the Grace of God to the knowledge and Savour of his Truth, for a Testimony to which he was soon after Imprisoned; being in Prison he had great conflicts with the infirmity of his own Flesh, but especially with the temptation of his Parents, Brethren and Kinsfolks, and the great sorrow of his Mother; nevertheless the Lord so assisted him that he endured to the end, and was burnt to death.

In the year 1558. the fourth day of *September*, there being a Company of the Faithful, to the number of three or four hundred met together at *Paris* in a certain House, in the beginning of the night, they were discovered by some Priests, the House was soon beset, and the City in an uproar, many being in an extream rage, furiously seeking to have their blood; at the suddenness of this thing, the poor people were stricken in great fear; and fell to prayer, about six or seven score of them having Weapons, escaped thorow the Multitude, save onely one, who was knockt down with Stones, and destroyed; the Women remaining in the House were taken by the Magistrates and had to Prison; in their passing to the Prison they were plucked and haled by the rude Multitude, who tore their Garments, and pulled of their Hoods, and disfigured their Faces with dirt; they were accused to the King by a Priest, that they put out the Candles in their Meetings, and went together *Jack and Gill*; and that they maintained there was no God, and denied the Divinity and Humanity of Christ, the Immortality of the Soul, and the Resurrection of the Body, &c. these things a lying Doctor charged on them, without any proof moving the King & People to destroy them; and shortly after a Commission was di-

rected out by the King to certain Councillors to try and give Judgment upon the aforesaid Sufferers, a particular Relation of whose Execution is at large inserted by my Auther, but there being little material circumstances either in their Tryal or Execution, wherefore I thought not meet here to insert them.

In the Kingdom of *Naples* in the year 1560. in the time of Pope *Pius* the fourth, was begun a hot Persecution against the *Protestants*, many men and their wives being slain.

Likewise the same year in *Celabria*, the number of Eighty eight Persons both old and young suffered for the *Protestant* Religion by the Papists, all which were put together in one House, and taken out one after another, and laid upon the Butchers Stall like the Sheep in the Shambles, with one bloody Knife they were all killed one after another. A Spectacle most Tragical for all Posterity to remember, and almost incredible to believe, but that it is confirmed by two Epistles of sufficient credit, which are at large incerted in the Book of Martyrs.

The next matter to be treated on is the great Persecution and Destruction of the People of *Merindol* and *Cabries*, in the Country of *Province*, where not a few Persons, but whole Villages, and Townships, with the most part of all the Country, both Men, Women, and Children, were put to all kind of Cruelty, and suffered Martyrdom for the profession of the Gospel.

From the year 1200. they had refused the Bishop of *Rome's* Authority, for this cause they were often accused and complained of to the King, as Contemners and Dispisers of the Magistrates, and Rebels; wherefore they were called by divers names according to the Countries and places where they dwelt; for in the Country about *Lions*, they were called the poor People of *Lions*; in the borders of *Sarmatia*, and *Livonia*, and other Countrys towards the North, they were called *Lollards*; in *Flanders* and *Artois*, *Turrelupines*, of a Desert where Wolves did haunt in *Dolphine*; with great dispite they were called *Chagnars*, because they lived in places open to the Sun, without House or harbour, but most commonly they were called *Waldos* of *Waldo*, who first instructed them in the Word of God, as before is related, which name continued till the name of *Lutherans* came up, which above all others was most hated and abhorred.

Notwithstanding in these most spiteful Contumelies and Slanders, the People dwelling at the foot of the *Alpes*, and also in *Merindol*, and *Cabries* alwayes lived so Godly, so uprightly and justly, that in all their life and conversation there appeared to be in them a great fear of God; and that little Light of true Knowledge which God had given them, they laboured by all means to kindle and encrease daily more and more, sparing

no charges, whether it were to purchase the Scriptures in their own Language, or to encourage one another in Godliness, travelling into other Countries, even to the furthest parts of the Earth, where they had heard, that any Light of the Gospel began to shine.

But the more zealous these people were for a Reformation in their Religion, the more did the fury and rage of Persecution stir in the Bishops, Priests and Monks in all *Province* against them; amongst the rest, one *Jo. de Roma*, a Monk obtaining a commission to examine those that were suspected to be of the *Waldos* or *Lutherans* profession, forthwith ceased not to afflict the faithful with all kinds of Cruelty that he could devise or imagine; amongst other most horrible Torments, this was one, which he most delighted in, and most commonly practised, he filled Boots with boiling Grease, and put them upon their Legs, tying them backward, to a Form with their Legs hanging down over a small Fire, and so he examined them; thus he tormented very many, and in the end most cruelly put them to death: This Cruelty coming to the *French King's* Ear, he was much disgusted, wherefore he wrote to the Parliament at *Province*, that the Monk might be apprehended and punished, but he conveyed himself away; but the Lord not long after smote him with sickness, indeed a most horrible and strange Disease, his Body being greatly tormented with pain, and could get no help; being had to an Hospital, his Flesh rotted away, and stunk so that none cared to come near him; and in this Rage and Torment he was under, he often cryed out, *Who will deliver me? Who will Kill me, and deliver me out of these Torments and Pains, which I know I suffer for the evils and oppressions that I have done to the poor men?* And in this anguish he most miserably ended his unhappy dayes.

After the death of this persecuting Monk, the Bishop of *Aix* by his Official continued the Persecution, and put a great Multitude of them in Prison, of whom some by force of Torments revolted from the Truth, the others, which proved constant, after he had condemned them of Heresie, were put into the hands of the ordinary Judge, which at that time was one *Meiranus*, a cruel Persecutor, who without any form of Process or order of Law, such as the Official had pronounced to be Hereticks, he put to death with most Cruel Torments.

After this Persecutor was dead one *Bartholomew Casenes*, President of the Parliament of *Province*, a Pestilant Persecutor, whom God at length struck with a fearful and sudden Death: in the time of this Tyrant those of *Merindol* were cited personally to appear before the Kings Attorney; but they hearing that the Court had determined to burn them without any Process or Order of Law, durst not appear at the day appointed, for which cause the Court awarded a cruel Sentence against *Merindol*, and

condemned all the Inhabitants to be burned, both Men, Women and Children, and their Town and Houses to be rased to the Ground, and their Country to be made a Desert and Wilderness, never more to be inhabited. This bloody Arrest or Decree seemed strange and wonderful, some openly saying, *They marvelled the Parliament should be so mad to give out such an Arrest so manifestly injurious and unjust, and contrary to all Reason and Humanity;* others said, *The Judges are not bound to observe either Right or Reason in extirpating such as are suspected to be Lutherans;* but what ever was said in opposition to this Decree the Bishops from time to time used all the opportunities to endeavour to put the same in execution, as appears in the following Relation.

Amongst these poor men that suffered in *Merindol* there was a Bookseller, who for setting publickly to sale certain Bibles in *French* and *Latine*, in the sight of the Bishop of *Aix*, and other Prelates, they were thereat greatly moved, and caused him to be apprehended, and committed to Prison, and afterwards he was sentenced and burnt: the Prelates seeing great dissention among the people of *Avinion*, and that many murmured at the death of this Book-seller for selling the Bible, to fear the people the next day they put out a Proclamation against all *French* Bibles, *That none should keep them in their Hands upon pain of Death.*

After this Proclamation the Bishop of *Aix* endeavoured his utmost to prosecute the people of *Merindol*, being very earnest with the President to that effect, and to put the Parliaments Arrest and Decree in execution, the President shewing himself unwilling to the Bishop to shed Innocent Blood, pleaded, *The King would be displeased to have such destruction made of his Subjects:* then said the Bishop, *Though the King at the first do think it ill done, we will so bring it to pass, that in a short space he shall think it well done; for we have the Cardinals on our side, especially Cardinal Tournon.*

By these Arguments of the Bishop, the President and Council of Parliament were perswaded to raise a Force, and destroy; the people of *Merindol* hearing therof, and seeing nothing but present death to be at hand, with great Lamentation commended themselves and their Cause unto God by Prayer, and made themselves ready to be murdered, as Sheep for the Slaughter; whilst they were in this grievous distress, there was one raised up called the *Lord of Alner*, to plead with the President on their behalfe, giving the President several Reasons, why he ought not to destroy these poor Christian men of *Merindol*; by which Reasons the President was perswaded and immediatly called back his Commission, which he had given out, and caused the Army to Retire, who were within a mile and a half of *Merindol*; which the people of *Merindol* understanding, that the Army was retired, gave thanks unto God, comforting one another.

another with Admonition and Exhortation, *Alwayes to have the fear of God before their Eyes, and to seek after the everlasting Riches.*

The noise of these Proceedings, and of this Arrest and Decree, coming to the King of *France* his ear, he appointed persons to make Inquiry into the whole matter, and to make a Report to him thereof, and what manner of People these *Merindolians* were.

These Deputies brought a Copy of the Arrest Decree and Proceedings unto the Kings Lieutenant, declaring unto him the great Injuries, Polling, Extortions, Exactions, Tyrannies and Cruelties which the Judges, as well Secular as Ecclesiastical, had used against them of *Merindol* and others, as touching the behaviour and disposition of those which were persecuted, they reported, that the most part of the men of *Province*, affirmed them to be men given to great Labour and Travel, and that about two hundred years past (as it is reported) they came out of the Country of *Piedmont* to dwell in *Province*, and took to tillage and to inhabit many Villages destroyed by the Wars, which they had so well husbanded, that there was now great store of Wine, Oyle, Honey and Cattel, so that Strangers were greatly relieved; and that they were a peaceable Quiet People, beloved of all their Neighbours, men of good Behaviour, constant in keeping of their Promise, and paying of their Debts, without suing men at Law; that they were also Charitable men, giving Almes, relieving of the Poor, and suffered none amongst them to lack, or be in necessity, harbouring and Nourishing poor Strangers and Passengers in their necessities: moreover that they were known by this throughout all the Country, *that they would not swear*; and that if they heard any Swear, blaspheme, or dishonour God, they strait way departed out of their Company; this was the tenour of the report made to the Kings Lieutenant touching the Life and Behaviour of these Inhabitants of *Merindol*, who were persecuted by the Popish Bishops and Cardinals, which the Lieutenant advertised the King, who was a good Prince, moved with mercy and pity, sent Letters to the Parliament, Expressly charging and commanding them that they should not hereafter proceed to prosecute the said Arrest and Decree so Rigorously as they had done before against this People, and not to molest or trouble them in person or goods, and to command them to set at Liberty all Prisoners, which either were accused or suspected of *Lutheranism*; and withal included in his Letter, That if any of them should be convict of Heresie by the Scriptures of the old and New Testament, they should be caused to abjure.

Notwithstanding this Letter was writ in favour unto the people of *Merindol*, yet the Bishop of *Cavaillon* took advantage at one part of the Letter to prosecute his Malice against the people of *Merindol*; for upon
these

he Kings Letter the Parliament ordained, that *John Durand* Counceller of the Parliament, with the Secretary, and the Bishop of *Cavillon*, with a Doctor of Divinity should go to *Merindol*, and there declare to the Inhabitants the Errors and Heresies which they knew to be contained in their confession of their Faith and make them apprent by good and sufficient Information, and having so convicted them by the Word of God, they should make them to renounce and abjure the said Heresies; and if they did refuse to abjure, then to make report thereof, that the Court might appoint how to proceed against them; the Bishop of *Cavillon* would not tarry till the time appointed by the Court for the Execution of this Matter, but he himself with a Doctor went to *Merindol* to make them abjure, but they refusing he grew very angry with them.

Shortly after *John Durandus*, Counceller of the Parliament, went to execute the Commission, according to order, to whom the Bailiff of *Merindol* said, it seemeth unto me that there is no due form of Process in this Judgment, for there is no party here, that doth accuse us; if we had any Accuser present, which according to the rule of the Scripture, either should prove by good demonstration out of the New and Old Testament, that whereof we are accused, or if he were not able, should suffer punishment, due unto such as are Hereticks; I think he will be as greatly troubled to maintain his Accusations, as we to answer unto the same.

Thus things debated for some time, but the Bishop and Doctor were much confounded, and the Inhabitants of *Merindol* were in rest and quietness for a space, until *John Miniers*, an exceeding bloody Tyrant began a new Persecution; he put five or six of his own Tennants into a Cistern under the ground, and closing it up, there he kept them till they died for Hunger, pretending that they were *Lutherans*; but it was to get their goods and possessions: By these practices this Wretch grew great and wealthy, and became President of the Parliament, and Lieutenant General in the Country of *Province*; he imploy'd all his power to obtain Letters Pattents from the King, to prosecute the Decree against the people of *Merindol*, which by the help of the Cardinal of *Tournon*, he did obtain. After this he gathered all the Kings Army, and imployed them to the destruction of *Merindol*, *Cabries*, and other Towns, to the number of twenty two, giving Commission, *To spoil, ransack, burn and destroy all together, and to kill Man, Woman and Child without mercy.* The people of *Merindol* seeing all in a flame round about them, left their Houses, and fled into the Woods, carrying their Children upon their shoulders a days Journey, but the way that they were to pass thorow being rough and cumberfom they thought it expedient to leave the Women and Children behind, hoping that the Enemy would shew mercy to the Women and Children, being destitute

destitute of all Succour : But no Tongue can express, what Sorrow, what Tears, what Sighings, what Lamentation there was at that Woful departing, when they were compelled to be thus seperated asunder, the Husband from his Wife, the Father from his tender Children, and never like to see each other again : They were not gone far, but the Enemy suddenly came upon them, finding them assembling together at prayers, and spoiled them of all that they had, some they Ravished, and some they Scourged, practising what Cruelty and Villany they could devise against them ; the women were in number about five hundred. This *Miniers* caused thirty men to be carried into a Meadow, & there to be miserably cut and hewed to peices by Souldiers, and he caused forty women to be put into a Barn full of Straw, and the Barn to be set on fire to destroy them : the number of those that were so unmercifully murdered by this bloody Tyrant were about one Thousand persons, Men, Women and Children. It is unexpressible how Lamentably and Cruelly these poor People were Persecuted, insomuch that no kind of Cruelty and Tyranny was left unpractised ; for them that escaped into the Woods and Mountains, being taken, were either slain out-right, or put in the Gally and made Slaves ; some were famished in Rocks and Caves with Hunger ; and thus it continued till God by his just Judgments cut off the bloody Tyrant *Miniers* by death.

A short Relation of the cruel Massacrees in France.

In no case ought we to neglect to remember the Tragical and Furious Massacrees in *France*, wherein were Murdered so many Hundreds and Thousands of Protestants. And first, for brevities sake to over-pass the bloody Butchery of the *Papists* in *Orange*, against the *Protestants*, most fiercely and unawares breaking into their Houses, and there unmercifully killing Man, Woman and Child, some of whom they threw out into the Streets, some they smothered with Smoke, with Sword and Weapon, sparing none ; the Carcases of some they threw to Dogs : Likewise, to pass over the cruel Slaughters at *Roan*, *Diepe*, *Ligolium*, *Anjou*, *Cesarodum*, *Abbat-Villa*, *Valonia*, *Caster*, *Samarobridge*, *Galliacum*, and many other, I briefly over-slip, to enter now into the matter above-promised, that is, briefly to speak of the horrible and most barbarous Massacree wrought in *Paris*, such as I suppose was never heard of before among the very *Heathen*. In few words to touch the substance of the matter ; After long endeavours, the *Catholicks* seeing no good to be done against the *Protestants* by open Force, began by crafty means to entrap them, whereupon they

they devised a Marriage between the Prince of *Navarre*, (a Protestant) and the King's Sister, to the Consummation of which all the chief *Protestants* in *France* should be invited, and meet in *Paris*; which being done, and the Marriage solemnized, about three days after the Admiral coming from the Council Table, by the way was struck in both Arms, with a Pistolet, charged with three Pellets whereupon certain Souldiers were appointed in divers places of the City, to be ready at a Watch-word, which given, they burst out to the Slaughter of the *Protestants*, first beginning with the Admiral himself, who being sorely wounded, was cast out of the Window into the Street, where his Head being first struck off, and enbalm'd with Spices to be sent to the Pope, the savage People cut off his Arms and Privy-Members, dragging his Body along the Streets three days together, in which time the Armed Souldiers, with Rage and Violence ran upon all other of the same Profession, slaying and killing all the *Protestants* they knew, or could find. In which bloody Slaughter were numbred of the slain above *Ten Thousand*, Men, Women, Young and Old, of all sorts and Conditions. The Bodies of the dead were carried in Carts to be thrown in the River, so that not only the River was all stain'd therewith, but also whole Streams in certain places of the City, did run with gore Blood of the slain Bodies. And not only within the Walls of *Paris* this uproar was continued, but it extended further, into other Cities and Quarters of the Realm, viz. *Lyons*, *Orleans*, *Tholouse*, *Roane*, and many other.

At *Meldes* two Hundred were cast into Prison, and being brought out as Sheep to the Slaughter, were cruelly murdered.

At *Orleans* one Thousand Men, Women and Children were murdered.

At *Lyons* eight hundred were most miserably and cruelly murdered, the Children hanging at their Fathers Necks, and the Fathers imbracing their Children, &c. Three hundred were slain in the Bishops house.

At *Tholosa* two hundred were Murdered.

The Citizens of *Augustabona*, when they heard of the Massacree at *Paris*, shut the Gates of their Town, that no *Protestant* might escape, and cast all that they suspected into Prison, which afterwards were brought forth and Murdered.

At *Roan* 5 hundred were put to Death: *Thuanus*, who writes the History of these things, writeth thus; *This Example* (saith he) *passed into other Cities, and from Cities to Towns and Villages, so that it is by many published, that in all the Kingdom above Thirty Thousand were in these Tumults divers ways destroy'd by the Papists.*

There was wonderful joy in *Rome* for this Massacre, and the Pope, with his Cardinals went a Procession, to give Thanks unto God for this great Benefit bestowed upon the See of *Rome*, and the Christian World; a Jubile was also published; and in the Evening the great Ordinance was shot off at the Castle: And one thousand Crowns was given to him that brought the News of this bloody Massacre. Thus this unholy Father delights to hear of the destruction of so many innocent People: Well might Christ say, *You are of your Father the Devil, and the Lusts of your Father you will do; he hath been a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him.*

When the Massacreers began to play their parts in *Rome*, they counselled those of the Religion, to get themselves into the Prisons, as into places of greatest security, from the fury and rage of the people, but such as followed this advice were there even ready to be devoured, as poor Sheep, by these greedy Wolves at their pleasure.

Those who were murdered in the City in a few dayes, some in their Houses, and others in the Prisons amounted to six thousand, besides more then fifty Women, unto whom they exercised no less Cruelty then upon men.

Their names for brevity sake are here omitted, their dead bodies being piled together were conveyed out of the City in Tumbrils, and thrown by heaps one upon another into great pits, digged for that purpose: Their garments being washed in the *River*, from their Blood, by certain poor Women, were afterwards distributed here and there to the Poor by the *Papists*, that they might seem with their merciless and unjust Cruelty to mingle some Works of Justice and Charity.

Upon the eight day after the Massacre at *Paris*, about eight of the Clock in the Morning, the chief of the *Papists* at *Thoulonse*, received Advertisement of that which had passed, with Letters directing them what they were to do, then a Council was called; at the breaking up whereof the great Gates of the City were shut, only the little wickets left open and shortly after, they entered into the houses of those of the Religion, whom they imprisoned in sundry Prisons of the City, about three week, after they put all these Prisoners together into the *Consciergery*, which is a special Prison, deferring the Slaughter of them until they received Warrant and Authority from *Paris*, which having received, the Prisoners were called down to the Stairs foot, one after another, and there Massacred, not permitting them so much leasure as to speak; the Councilors who were of the Religion, after they had Massacred them, they hanged them up in their Gowns upon a great *Elm* which was in the Court of the Palace, and in the mean time sacked and pillaged their houses.

A true Relation of the Martyrdom of five English men burnt at Rome.

Richard Atkins, born in *Herfordshire*, about the Moneth *July*, Anno 1581 came to *Rome*, and having found the *English* Colledge, knockt at the Door, to whom divers of the Students there came forth to welcome him, hearing he was an *English* man; amongst other talk had with him, they wisht him to go to the Hospital, and there to receive his Meat and Lodging according as the order was appointed; whereunto he answer'd, I came not (my Country-men) to any such intent as you judge, but I came lovingly to rebuke the great disorder of your lives, which I grieve to hear, and pity to behold; I come likewise to let your proud *Anti-Christ* understand, that he doth Offend the Heavenly Majesty, Rob God of his Honour, and Poyson the whole World with his Abominable Blasphemies, making them do Homage to Stocks and Stons, and that filthy Sacrament, which is nothing else but a foolish Idol: When they heard these words, one *Hugh Griffen* a *Welch-man*, and Student of the Colledge, caused him to be put in the Inquisition; what he answered there to their Examinations is not recorded, but after some dayes he was set at Liberty again.

And one day going in the Street he met a Priest carrying the Sacrament, which so offended his Conscience to see the People crouch and bow down to it, that he catched at it to have thrown it down, but missing of his purpose, and it being judged by the People that he did catch at the holiness, that (they say) cometh from the Sacrament, upon meer devotion, he was let pass and nothing said to him; a few dayes after he came to the place called *Saint Peters Church*, where divers being hearing Mass, and the Priest at the Elevation, without shewing any reverence he stept amongst the People to the Altar, and threw down the Chalice with the Wine, striving likewise to pull the Cake out of the Priests hands, for which divers rose up and beat him with their fists, and one drew his Rapier, and would have slain him; and away he was carried to Prison, where he was Examined, wherefore he had committed so hainous an Offence; he answered, that he came purposely for that intent to rebuke the Popes Wickedness, and their Idolatry; upon this he was condemned to be burnt, which Sentence (he said) he was right willing to suffer, and the rather, because the sum of his offence, pertained to the Glory of God; during the time he remained in Prison, sundry *Englishmen* came to him, wishing him to be sorry for what he had done, and to recant of his Damnable Opinion; but all the means they used were in vain; he confuted their dealings by divers places of Scripture, and willed them to be sorry for their Wickedness while God did permit them time, else they

they were in danger of Everlasting Damnation; these words made the *English-men* depart, for they could not abide to bear them: Within a while after he was set upon an *Ass*, without any *Saddle*, being from the middle upward naked, having some *English Priests* with him to talk with him; but he regarded them not, but spake to the people in as good Language as he could, and told them, they were in a wrong way, and therefore wished them to have regard to the saving of their Souls. All the way as he went, there were four that did nothing else but thrust at his body with burning torches, whereat he never moved nor shrunk one jot, but with a cheerful Countenance laboured to perswade the People to good; at which the People not a little wondred; thus he continued almost the space of half a mile until he came to the Place of Execution, which was before the *Mass-house*, called *Saint Peters*; where they had made a device, not to make a Fire about him, but to burn his legs first, which they did, at which he was no whit dismayed, but suffered all cheerfully, at which the People much admired. Then they offered him a Cross to embrace, in token that he died a Christian, but he put it away with his hand, calling them evil men to trouble him with such poltery stuff when he was preparing himself for his God, whom he beheld in majesty & mercy, ready to receive him into the Eternal rest; they seeing him in this mind, departed, saying, *Come, let us go and leave him to the Devil, whom he serves*. Thus ended this faithful Souldier, and Martyr of Christ his life, a Witness against the Pope and his Followers wickedness.

In the year 1595 a young man, about the age of twenty five years being at *Rome*, was much stirred in a Religious Zeal, against their horrible Idolatry, as the Bishop was going a Procession the young man plucked the Pix out of his hand, and threw it to the ground, calling, *Wretched Idolater*, for which he was apprehended and sent to prison, and shortly after Pope *Clement* the eighth hearing of it, ordained, that he should be immediately burnt, but some of the Cardinals advised, that he might rather be kept till a further examination; and accordingly they kept him eight dayes in prison, but when they saw nothing could be drawn from him, but these words, viz. *Such was the will of God*: Then they stripped him naked to the middle, and put on the form of a Devil or Dragon upon his head, and then bound him in a Cart, and carried him to the place of Execution, where he was burnt alive.

I find also a Relation of three other *English-men* put to death at *Rome*, the manner of their sufferings are as followeth: They meeting together entered into a Conference, concerning the state of the Church at that time, complaining that the Zeal of Gods Glory was wonderfully cooled amongst men; yea, and that even those of the Religion, were grown

but too worldly wise; that Sathan by little and little was sowing the seed of Atheism every where, by rocking men asleep in the Cradle of Security; whereupon, commending themselves into the hands of God, they determined to take their Voyage to *Rome*, and there to encounter with the Adversary of Christ; thither they came, and after two or three dayes, two of them behaving themselves modestly, did in secret manifest to some the Truth of the Gospel, who being betrayed, were imprisoned and put to death, without any further ado; the third resolved to bear his Testimony more publick, and therefore taking an opportunity, when the Pope was in the midst of his Massing devotion, stept quickly to him, and pluckt the host out of his hands, and trod it under his feet, testifying against the Mass and Antichrist; the people in a rage fell upon him, beating and bruising of him, and he was forthwith bound and set upon an Ass, and the Executioners with lighted Torches burnt his Face, Mouth and Tongue first, when the flames came overthwart his Cheeks, he was heard to cry, *Lord forgive them, they know not what they do*; and then they consumed his body with Fire to Ashes.

And herein the Reader hath seen the invincible Constancy of these Martyrs, who in their burning Zeal for Religion, dried up the Rivers of Persecution; and were never tyred in Suffering, until the Persecutors swords were blunt with the slaughter.

Blessed are they that are Persecuted for Righteousness sake, theirs is the Kingdom of Heaven

An

PART V.

An Account of such as suffered in the Reign of Queen *Elizabeth*.

I Am now come to the Reign of Queen *Elizabeth*, in whose first year the Parliament restored the first fruits and tenths to the Crown, and the Protestant Religion was again established, the Bishops that refused the Oath of Supremacy were removed, and others put in their rooms; in this Queens time, about the Eleaventh year of her reign arose a People making a Profession of the Pure Religion, and would allow of nothing but what was directly taken out of the Scriptures, openly condemning the received Discipline of the Church of *England*, together with the *Liturgy*, and the very calling of the Bishops, as favouring too much of the *Romish* Religion, declaring it to be an impious thing to hold any thing common with the Church of *Rome*, and used all diligence to have the Church of *England* reformed in every point according to the rule of the Church of *Geneva*; amongst these Dissenters were *Coleman*, *Burton*, *Hallingham* and *Benson*, whom the Queen commanded to be committed to Prison, yet it is a thing almost incredible how on a suddain their Followers encreased, known by the envious name of *Puritans*, who preached nothing more then *Evangelical Purity*, crying down the Ecclesiastical Form of Government, as a thing polluted with *Roman Dregs*, setting out Books in Print to the same effect, refusing to go to the Publick Worship, as it was then used; whereupon many endeavours were used to suppress them, and the Law was commanded to be put in Execution, which required Uniformity, and the Books wrote by the *Puritans* to be delivered into the Bishops hands, on pain of Imprisonment; by these courses of persecution and force they were kept down for a time, the Arch Bishop of *Canterbury* using his utmost endeavours to settle an uniformity in Ecclesiastical Discipline, according to the Laws, which he saw lay gasping, if the *Puritans* encreased, and thereupon provided Articles for all Ministers to subscribe, but he found great opposition or disturbance in this his Design, both at home and abroad; for one *Robert Brown*

Brown, a young man of *Cambridge*, from whom a People called *Brownists* took their name, and one *Rich. Harrison* a School-master, these set forth Books in *Zealand*, and dispersed them over *England*, condemning the Church of *England* for no Church; these Books were by Authority prohibited, and several of the chief of these *Brownists* were executed at *Bury* in *Suffolk*, as the Reader shall understand more particularly in this following Discourse, as far as I can give a discovery by the Authors I could procure.

As I have said, though by the forcible course the Bishops took, these People were kept under at times, yet in the one and thirtieth year of the Queen, *Puritans* Flames brake forth again, and Books were written by the names of *Martin-Mar-prelate*, and another Book by *Penry* and *Udal* against the Government of Bishops, and *Barrow* and *Greenwood* wrote a short Treatise, called, a *Plat-Form*, in which was contained sharp Reproofs to the Clergy, saying, That all false and Antichristian Ministers, ought by the Princes Authority to be rooted out, and that their Antichristian and Idolatrous Livings ought to be converted to charitable civil uses, and are not to be appropriated or given to Gods true Ministry, for the maintenance thereof, neither ought it to receive the same; for it stands not with the honour of God, that *Bethel*, Gods House, should be garnished and supported with the things belonging to, or taken from *Bethaven*, the House of Idols, as if the Almighty wanted other means for support of his own House, and must needs be beholden to the House of Idols to help him and his.

For these, and such matters by them openly divulged, they were imprisoned, and all that would not bow, the Bishops resolved to break them to pieces; on the other hand, the more hotly they were persecuted by the Bishops, the more the Zeal stirred in them to oppose, strengthening themselves daily through their diligence in Reading the Scriptures, that they might be enabled to oppose the Clergy, whose Reformation they said was no more then casting out the name and Persons of the *Pope* and *Papists*, and yet reserved all their Livings and Priviledges, even all the fat and gainful Ware of *Amaleck* unto themselves.

But in the end of these things, as it seldom hath been known, so far as I have observed, that whensoever the Truth appeared, though in the least Measure, but it cost some Blood, which should make men love it the better: So in these times, this *Barrow*, *Greenwood* and *Penry*, and several others, sealed their Testimony, first by hard Imprisonment, and at last by death it self, as in the sequel will appear; and if what I find upon record be true (as I have no cause to believe otherwise) the chief Instruments of their deaths were the Clergy, and not the Queen: For

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when the Queen asked Doctor *Raynolds* what he thought of those two men (meaning *Barrow* and *Greenwood*) he answered, It would not avail any thing to shew his Judgment concerning them, seeing they were put to death; and being loath to speak his mind further, the Queen pressed him, and charged him to speak, whereupon he answered, that he was perswaded if they had lived, they would have been two as worthy Instruments for the Church of God, as hath been raised up in this Age: The Queen sighed, and said no more: But after that riding to a Park, by a place where they were executed, called to mind their suffering of death, (and being willing to have further information concerning them) demanded of the Earl of *Cumberland* (that was present when they suffered) what end they made; he answered, a very godly end, and prayed for your Majesty and the State; moreover one *Philips*, a famous preacher, having both heard and seen *Barrows* Speeches and Preparation for death, said, *Barrow! Barrow! my Soul be with thine.* And now before I give Account of the places where these persons were executed, it will be necessary to insert their Complaint to the Parliament, relating their hard usage in Prisons, a Copy of which is as followeth.

The Humble, most earnest, and lamentable Complaint and Supplication of the Persecuted and Prescribed Church, and Servants of Christ, falsely called Brownills, unto the High Court of Parliament.

THe most high God, Possessor of Heaven and Earth, bringeth at this present before your Lordships and Wisdoms (right honourable) his own Cause, his own People (his own Sworn, and most treacherous Enemies) together with the most shameful Usage of his *Truth* and *Servants*, that ever hath been heard of in the dayes of *Sions* professed Peace and Tranquility.

His Cause and People he offereth unto your Consideration and Defence in our Profession and Persons: His Enemies and their Outrage against his *Truth* and *Servants* in the Persons and Bloody Proceedings of the Prelates of this Land, and their Complices.

We profess the same Faith, and Truth of the Gospel with her Majesty, which your honours, this whole Land, (and all the reformed Churches under Heaven this day do hold and Maintain. We go beyond them (being our only fault, even in the Judgment of our tyrannical and most savage Enemies) in the detestation of all Popery, that most fearful *Anti christian Religion*, and draw nearer in some Points by our practice unto Christs holy Order and Institution; this is our Faith, this is our Cause (Right Honourable) yea, the Lords Cause in our sinful hands.

For

For the Profession and Maintenance of which Faith, the fore-named Enemies of God detain in their hands within the Prisons about *London* (not to speak of other Goals throughout the Land) about threescore and twelve persons, Men, Women, Young and Old, lying in Cold, in Hunger, in Dungeons, and in Irons; of which Number they have taken the Lords day last, being the third day of the fourth Moneth, 1592. about some sixteen persons, hearing the Word of God truly taught, praying and praising God for his favours shewed unto us, unto her Majesty, your Honours, and this whole Land, and desiring our God to be Merciful to us, unto our Gracious Prince and Country; being employed in these holy Actions, and no other (as the Parties who disturbed them can testifie) they were taken in the very place where the Persecuted Church and Martyrs were enforced to use the like Exercise in *Queen Mary's* days. The former Number are now unailable, committed by the Prelate or Bishop of *London*, unto whose Cloſe (for the most part) several Prisons, as *Bridewel*, the *Limboe* or *Dungeon* in *Newgate*, the *Fleet*, the *Marshalsea*, the *Counters*, the *Clynk*, the *Gatehouse*, the *White-Lyon*, &c. wherein we willingly acknowledge the Lot and Inheritance, in this Life of our Fore-Fathers and Brethren the holy Martyrs of the former Age, and the entailed *Aceldama*, or Bloody Succession of the *See* of *London*, and that whole Lineage. Well, here our Brethren lie (how long, Lord holy and true, thou knowest) in Dungeons, in Hunger, in Cold, in Nakedness, and all outward distress; for these Bloody men will allow them neither Meat, Drink, Fire, Lodging, nor suffer any whose Hearts the Lord would stir up for their relief to have any access unto them, purposing (belike) to imprison them unto death, as they have done Seventeen or Eighteen others in the same noisome Goals within these Six Years. The Husband and Wife, being now taken by them, they permit not to be in the same, but have sent them to be close kept in other Prisons; What the poor Family doth at home in the mean time, your Lordships may consider, and justly pity. Some of this Company had not one penny about them when they were sent into close Prison, nor any thing, being abroad (which is the case of most of them, if not all) to procure themselves and their poor Families any Maintenance, save only their handy Labours and Trades, whereby it is come to pass that these Enemies of God, do not only starve and undoe a number of men in the Prisons, but even a lamentable Company of poor Orphans and Servants abroad; their unbridled Slanders, their Lawless privy Searches, their violent breaking open and rifling our Houses, their lamentable and barbarous Usage of Women and Young Children in these hostile assaults, their Uncontrouled Thievery, Robbing and taking away of whatsoever they

they think meet from us in this case, their unappeased and merciless pursuit of us from our Houses, Trades, Wives, Children, especially from the holy Society of the Saints and Church of God, We are enforced to omit, lest we should be over tedious to your Lordships; but their dealing this way towards us is so woful (right honourable) as we may truly demand with grief of heart, whether the forreign Enemy, or our native Country men do possess and bear rule over us in our dear and native Country. Their whole dealing herein is most Barbarous, most Inhumane, but especially most Unchristian, and such as exceeds the cruelty of the *Heathen* and *Popish Professed Tyrants* and *Persecutors*; the Records of the *Heathen Persecution* under *Nero*, *Trajan*, *Decius*, *Galienns*, *Maximinian*, &c. can scant afford us any Examples of the like cruelty and havoc; for the *Heathen Romans* would Murder Openly and Professedly: These godless men have put the Blood of War about them, in the day of the Peace and Truth, which this whole Land professeth to hold with Jesus Christ, and his Servants. Bishop *Bonner*, *Story*, *Weston*, dealt not after this sort; for those whom they committed close, they would also either feed or permit to be fed by others, and they brought them in short space openly into *Smithfield* to end their misery, and to begin their never ending joy. Whereas Bishop *Elinar*, Dr. *Stanbpe*, and Mr. Justice *Young*, with the rest of that Persecuting and Blood thirsty faculty will do neither of these: No Fellows, no Murderers, no Traytors in this Land are so dealt with.

There are many of us, by the Mercies of God still out of their hands: The former holy Exercise and Profession, we purpose not to leave by the Assistance of God: We have as good Warrant to reject the Ordinances of *Antichrist*, and labour for the recovery of Christs holy Institutions, as our Fathers and Brethren in Queen *Marys* dayes had to do the like: and we doubt not, if our cause were truly known unto her Majesty and your Wisdoms, but we should find greater favour then they did, whereas our Estate now is far more lamentable.

And therefore we humbly and earnestly crave of her Majesty, and your Lordships, both for our selves abroad, and for our Brethren now in miserable Captivity; but just and equal Tryal, according unto her Majesty's Laws, if we prove not our Adversaries to be in a most Pestilent and godless course, both in regard of their Offices, and their Proceeding, in them, and ourselves to be in the right way, we desire not to have the benefit of her Majesties true and faithful Subjects, which of all earthly favours we account to be one of the greatest. Are we Malefactors? Are we any wise undutiful unto our Prince? Maintain we any Errors? Let us then be judicially convicted thereof, and delivered to the Civil Authority; but let not these bloody

nen both Accuse, Condemn, and cloſly Murther after this ſort, contrary to all Law, Equity and Conſcience, where they alone are the Plaintiffs, the Accuſers, the Judges, and the Executioners of their moſt fearful and barbarous Tyranny.

They ſhould not by the Laws of this Land go any further in Caſes of Religion, then their own Eccleſiaſtical Censure, and then refer us to the Civil power; their Fore-fathers *Gardner, Bonner* and *Story* dealt thus equally, *and we crave but this Equity*: Oh let her Excellent Maſteſty, our Sovereign, and your Wiſdoms conſider and accord unto this our juſt Petition; for Streams of Innocent Blood are like to be ſpilt in ſecret by theſe Blood-thirſty-men, except her Maſteſty and your Lordſhips, do take order with their moſt cruel and inhuman proceedings.

We crave for all of us but the Liberty, *either to die openly, or to live openly in the Land of our Nativity*. If we deſerve death, it beſeemeth the Maſteſty of Juſtice not to ſee us cloſely murdered; yea, ſtarved to death with hunger and cold, and ſtified in loathſome Dungeons: If we be guiltleſs, we crave but the benefit of our Innocency, viz. *That we may have peace to ſerve our God and our Prince in the place of the Sepulcher of our Fathers*.

Thus proteſting our Innocency, complaining of Violence and Wrong, and crying for Juſtice on the behalf, and on the name of that righteous Judge the God of Equity and Juſtice, we continue our Prayers unto him for her Maſteſty and your Honours, whoſe hearts we beſeech him to incline towards this our moſt equal and juſt Suit, through CHRIST JESUS our Lord.

And now I find, that beſides many that ended their dayes in loathſome Prisons, there were ſix executed, who ſealed up their Testimonies with their blood, the ſix that were executed are theſe, viz *Henry Barrow* and *John Greenwood* at *Tyburn*, *John Penry* at *Thomas a Waterings*, near *London*, *William Dennis* at *Thetford* in *Norfolk*, and *Coppin* and *Elias* at *Edmunds-Bury* in *Suffolk*.

I have here inſerted (as followeth) two Letters of *John Penry*, which was all I could meet with, by which Letters the Reader may ſee what a Zeal and religious Courage was ſtirring in theſe people at this day.

To the distressed faithful Congregation of Christ in London, and all the Members thereof, these be delivered; My beloved Brethren, men and women (as if particularly I named you all) which stand members of this poor afflicted Congregation, whether at liberty or in bonds, Jesus Christ that great King and Prince of the Kings of the Earth, bless you, comfort you with his invincible Spirit, that you may be able to bear, and overcome these great Tryals which you are yet, and I with you, if I live to undergo for his Names sake in this Testimony.

BEloved, let us think our Lot and Portion more then blessed, that now are vouchsafed the favour not only to know, and to profess, but also to suffer for the sincerity of the Gospel; and let us remember, that great is our reward in Heaven, if we endure unto the end; I testify unto you for mine own part, as I shall answer before Jesus Christ and his Elect Angels, that I never saw any Truth more clear and undoubted, then this witness wherein we stand; *First*, Against false Offices. *Secondly*, The callings. *Thirdly*, The works. *Fourthly*, The maintenance left and retained in this Land by and from Popery. *Fifthly*, Against the obedience which spiritually either in Soul or in Body is yielded, and the communion that is had with these inventions of darkness. *Sixthly*, The mingling of all sorts in these Assemblies. *Seventhly*, The worship done but scant in one of the three parts of the Commission given by our Saviour, scant done, I say, in one of the three parts of the Commission by the best Teachers of this Land; and I thank my God, I am not only ready to be bound and banished, but even to die in his Cause by his strength; yea, my Brethren, I greatly long, in regard of my self, to be dissolved, and to live in the blessed Kingdom of Heaven with Jesus Christ and his Angels, with *Adam, Enoch, Noab, Abraham, Moses, Job, David, Jeremiah, Daniel, Paul* the great Apostle of the Gentiles, and with the rest of the holy Saints, both men and women, with the glorious Kings, Prophets and Martyrs, and Witnesses of Jesus Christ, that have been from the beginning of the World; particularly with my two dear Brethren Master *Henry Barrow*, and Master *John Greenwood*, which have last of all yielded their Blood for this pretious Testimony; confessing unto you, my Bretheren and Sisters, that if I might live upon the Earth the dayes of *Methusala* twice told, and that in no less Comfort then *Peter, James, and John* were in the Mount, and after this life might be sure of the Kingdom of Heaven, that yet to gain all this I durst not go from the former Testimony; wherefore, my Brethren, I besecch you, be of like mind herein with me; I doubt not but you have the same pretious faith

with me, and are Partakers also of far more glorious Comfort then my barren and sinful Soul can be; strive for me, and with me, that the Lord our God may make me, and all us, able to end our Cause with joy and patience; strive also, that he may stay his blessed hand (if it be his good pleasure) and not make any further breach in his Church, by the taking away of any more of us as yet, to the discouraging of the weak, and the lifting up of the horn of our Adversaries. I would indeed, if it be his good pleasure, live yet with you, to help you to bear that grievous and hard Yoke, which yet ye are like to sustain either here, or in a strange Land: and my good Brethren, seeing Banishment, with loss of goods is likely to betide you all, prepare your selves for this hard entreaty, and rejoyce that you are made worthy for CHRIST'S Cause to suffer and bear all these things. And I beseech you in the Bowels of Jesus Christ, that none of you in this case look upon this particular Estate, but regard the general state of the Church of God, that the same may go and be kept together whithersoever it shall please God to send you. Oh, the Blessing will be great that shall ensue this care; whereas, if you go every man to provide for his own Houle, and to look for his own Family, first neglecting poor *Sion*, the Lord will set his Face against you, and scatter you from the one end of Heaven to the other, neither shall you find a resting place for the Soles of your Feet, or a blessing upon any thing you take in hand.

The Lord, my Brethren and Sisters, hath not forgotten to be gracious unto *Sion*, you shall yet find days of peace and rest, if you continue faithful: This standing and treading of us under his feet, this subverting of our cause, and right in Judgment is done by him, to the end that we should search and try our wayes, and repent us of our Carelessness, Prophanenels and Rebellion in his sight; but he will yet maintain the Cause of our Souls, and redeem our lives, if we return to him; yea, he will be with us in Fire and Water, and will not forsake us, if our Hearts be only and especially of the Building of *Zion*, whithersoever we go. Let not those of you then that either have Stocks in your hands, or some likely Trades to live by, dispose of your selves where it may be most commodious for your outward Estate, and in the mean time suffer the poor ones that have no such means, either to bear the whole Work upon their weak Shoulders, or to end their dayes in sorrow and mourning for want of outward and inward comforts in the Land of Strangers; for the Lord will be an Avenger of all such dealings; but consult with the whole Church, yea, with the Brethren in other places, how the Church may be kept together, and built whithersoever they go; let not the Poor and the Friendless be forced to lye behind here, and to break a
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good Conscience for want of your support and kindness unto them, that they may go with you: And here I humbly beseech you, not in any outward regard, as I shall answer before my God, that you would take my poor and desolate Widdow and my mess of Fatherless and Friendless Orphans with you into exile, whithersoever you go, and you shall find, I doubt not, that the blessed promises of my God made unto me and mine, will accompany them, and even the whole Church for their sakes; for this also is the Lords Promise unto the holy Seed, as you shall not need much to demand what they shall eat, or wherewith they shall be clothed, and in a short time I doubt not, but they will be found helpful, and not burthensome to the Church; only I beseech you let them not continue after you in this Land, where they must be enforced to go again unto *Egypt*, and my God will bless you, even with a joyful return unto your own Country for it. There are you who I doubt not will be carefull of the performance of the will of your dead Brother in this point; who may yet live to shew this kindness unto yours; I will say no more. Be kind, loving and tender hearted the one of you towards the other, labour every way to encrease love, and to shew the duties of love one of you towards another, by visiting, comforting and relieving one the other even for the reproach of the *Heathen* that are round about us (as the Lord saith) *Be watching in prayer*; especially remember those of our Brethren, that are especially endangered, particularly those our two Brethren, *M. Sudley* and *Robert Boule*, whom our God hath strengthened now to stand in the fore-front of the Battel; I fear me that our carelessness was over great to sue unto our God for the lives of these two so notable Lights of his Church, who now rest with him, and that he took them away for many respects, seeming good to his Wisdom, so also that we might learn to become careful in prayer in all such causes; pray for them then, my Brethren, and for our Brother *M. Fran. Johnson*, and for me, who am likely to end my dayes either with them or before them, that our God may spare us unto his Church, if it be his good pleasure, or give us exceeding faithfulness, and be every way comfortable unto the Sister and Wife of the dead.

I mean unto my beloved *M. Barrow* and *M. Greenwood*, whom I most heartily salute, and desire much to be comforted in their God, who by his Blessing, from above will countervail unto them the want of so notable a Brother and Husband. I would with you earnestly to write, yea, to send, if you may, to comfort the Brethren in the *West* and *North Countries*, that they faint not in these Troubles, and that also you may have of their advice, and they of yours what to do in these desolate times; and if you think it any thing for their further comfort and direction, send them

them conveniently a Copy of this my Letter, and of the declaration of my Faith, and Allegiance, wishing them before whomsoever they be called, that their own Mouthes be not had a Witness against them in any thing; yea, I would wish you and them to be together, if you may, whithersoever you shall be banished, and to this purpose to bethink you before hand where to be, yea, to send some who may be meet to prepare you some resting place: And be all of you assured, that he who is your God in *England* will be your God in any Land under the whole Heaven, for the Earth and the fulness thereof are his, and blessed are they that for his Cause are bereaved of any part of the same. Finally, my Brethren, the eternal God bless you and yours, that I may meet with you all unto my comfort in the blessed Kingdom of Heaven.

Thus having from my Heart, and with tears performed (it may be) my last duty towards you in this Life, I salute you all in the Lord, both men and women, even those I have not named as heartily as those whose names I have mentioned, (for all your names I know not) And remember to stand stedfast and faithful in Jesus Christ, as you have received him unto your Immortality: And he Confirm and Establish you to the end, for the praise of his Glory, Amen. The 24 of the 4th Moneth, (April) 1593.

Your Loving Brother, in the Patience and Sufferings of the Gospel, John Penry, a Witness of Christ in this Life, and a Partaker of the Glory that shall be revealed.

I found also a Letter of his to his Wife, which being large, I have only inserted some particular sentences thereof, as followeth.

To my beloved Wife Ellinor Penry, Partaker with me in this life of the sufferings of the Gospel in the Kingdom and patience of Jesus Christ, and resting with me in undoubted hope of the glory that shall be revealed, all strength and comfort, with all other spiritual graces, be multiplied through Christ Jesus our Lord.

I See my blood layd for (my Beloved) and so my dayes and Testimony drawing to an end, for ought I know; and therefore I think it my duty to leave behind me this Testimony of my love, towards so dear a Sister and loving a Wife in the Lord, as you have been unto me. First then, I beseech you, stand fast in that Truth which you and I profess at this present in much outward discomfort and danger, let nothing draw you to be subject to Antichrist, let your Soul and your Body be far from those Assemblies which yield either known or secret submission unto the Ord-

Ordinances of the Beast. Oh! our Souls are to rejoyce in these wayes more then in all Substance and Treasure, and the loving-kindness of the Eternal is forever and ever towards them and their Seed that remember his ordinances to do them. My dear Wife and Sister, look not at any earthly thing, consecrate your self wholly, both Soul, Body, Husband, Childrer, and whatsoever you have, unto the Lord your God; let them not be dearer unto you then his Worship and Service; fear not the want of outward things, for the Lord careth for you and yours; the Lord is my God and yours, and the God of our Seed; I know if you and our poor children continue, that they shall see the blessed reward, even in this life: Be much and often in prayer day and night, and much in reading and meditating; above all things pray that the Lord would restore Beauty unto his Church, and so would overthrow the cursed Religion of the *Roman* Antichrist in every part thereof; remember me also and my Brethren now in Bonds, that the Lord would assist us with the strength and comfort of his Spirit, to keep a good Conscience, and to bear a glorious Testimony to the end; be not out of hope but I may be restored again unto you; therefore be earnest in prayer for my deliverance; yet if the Lord shall end my dayes in this Testimony, blessed be his Name: Howsoever it goeth, I am ready and content with his good pleasure, and whatsoever shift you make, keep your poor children with you, that you may bring them up your self in the instruction and information of the Lord; I leave you and them indeed nothing in this life, but the Blessing of my God; and this my Sister, I doubt not, shall be found an ample Portion both for you and them, though you know that in Hunger often, and Cold often, in Poverty and Nakedness we must make an account to profess the Gospel in this life; and teach them, I beseech you, even now in their youth that Lesson, *If they will Reign with Christ, they must suffer with him*; teach them the means of the Gospel, and that they are not to look for greatness in this Life, but every day to make account that they are to yield their lives, and whatsoever they have for the Truth; break their Affections betimes, while they are yet green, by Instructions and Corrections meet for them; when they are capable of handy labour I know you will not let them be idle. Thus having disburdened my self of my duty towards you, and of my care to you and your poor Children in some part, I am, I thank God, in great comfort though under great tryals of my weakness and consideration of my own wants, not in regard of men, I fear not any Power or strength of man whatsoever, and I am this hour willing to lay down my life for my Testimony, and I trust shall be unto the end; you know I was taken at a Meeting at *Ratcliff* the Two and twentieth day of the third Moneth 1592. and committed close by *M. Young* to the *Polury Counter*; some

Some dayes after, some were sent privately to confer with me, I answered, for private Conference, inasmuch as my Cause was made publick, I saw no Cause why I should yield unto any, I desired publick upon equal conditions; they said no; and after much needless speech departed.

Upon the fifth day of the fifth Moneth, I was sent for to the *Sessions House*, where after some discourse I was sent back again; I cannot see but they thirst after my Blood, therefore pray for me, and desire all the Church to do the same. To draw to an End, salute the whole Church from me, especially those in Bonds, and be you all much and heartily saluted in the Lord; let none of you be dismayed, the Lord will send a glorious Issue to *Sion's* troubles; yet you must all be prepared for Sufferings, I see no other likelihood. Let not those which are abroad miss to frequent the holy Meetings. Salute my Mother and yours in *Wales*, my Brethren, Sisters and Kindred there, and my God knoweth, yea, your self knoweth, how earnestly and often I have desired that he would vouchsafe my service in his Gospel among them, to the winning of their Souls for evermore unto him: Salute your Parents and mine in *Northampton*, with my poor Kinsman *Jerkin Jones*, and *M. Davis* also, though I had not thought that any outward respects would have made him withdraw his Shoulders from the Lord wayes, but the Lord will draw him forward in his good time. Salute all ours in *Scotland* upon the Borders, and every way Northward, especially *M. Jewel*, alwayes dear unto me; I got means this day to write thus much, whereof no Creature living knoweth.

The sixth of the fourth Moneth 1593. in great haste, with many Tears, and yet in the great spiritual comfort of my Soul, your Husband John Penry, A Witness of Christ, against the abominations of the Roman Antichrist and his Souldiers; sure of the Victory by the Blood of the Lamb.

These Puritans suffered greatly also in King James's Reign, altho' the original Cause thereof, so far as I can perceive, did not appear to proceed from the King, for in his Speech to the Parliament in the eighteenth year of his Reign, in the year 1600. He said, 'As touching Religion, Laws enough are made already: It stands in two points, Perswasion, and Compulsion: Men may perswade, but God must give the blessing: Jesuits, Priests, Puritans and Sectaries, erring both on the right hand, and left hand, are forward to perswade unto their own ends, and so ought you the Bishops in your Example and Preaching; but Compulsion to obey, is to bind the Conscience.'

How much soever the King inclined to favour, the Reader may understand by this following Relation, being the Copy of an Address these people made to the King and Parliament, relating the great Oppressions they were under.

To our Sovereign Lord the Kings most Excellent Majesty, together with the honorable Nobility, Knights and Burgeses now Assembled at the High-Court of Parliament.

MAY it please your Majesty, Honors, Worships graciously to respect the humble Suit of Gods poor afflicted Servants, and well-affected loyal Subjects to your Highness and Honours, We are many of us constrained to live in *Exile* out of our native Country, others detained in Prisons, all of us in some Affliction, which the Prelates and Clergy of this Land have inflicted upon us for our Faith in God, and Obedience to the Gospel of our Lord Jesus Christ: We have never to this day been convinced of Heresie, Errour or Crime, for which we should sustain the great Calamities we have endured. The grounds of Christian Religion professed and maintained, in this Land, and other Churches round about, we also with one heart and Spirit assent unto and profess: Enemies we are to all *Popery, Anabaptistry* or other *Heresie, Schism, Rebellion, Treason, or Faction*, and whatsoever else is contrary to the wholesome Doctrine of the Gospel, or the Prosperity and good estate of this Realm; our only desire is so to serve God as that we may please him with reverence and fear, abstaining and keeping our Souls and Bodies from all remnants of the *Roman* Religion, Idolatry, Imposition, and vain will-worship, of what sort soever: We witness against the unlawful pompous Hierarchy and Priesthood of this Nation, as utterly disagreeing from the Testament of Christ, and Ministry there appointed, in their Offices, Callings, Administrations, and Lord-like Livings and Maintenance; against the confuse prophane and irreligious multitude of all sorts of vitious Livers, baptized into, and retained in the Body of the Church of *England*, without voluntary profession of, and holy walking in the Faith of the Gospel; against their manner of Worship and Service, by reading Prayers out of a Book, instead of true Spiritual invocation on the Name of the Lord; and briefly, against all their Popish Abuses and Relicks of the man of sin whatsoever: And because this our Testimony maketh against the irregular Authority of the Prelates, reproveth their evil Actions, and disproveth their Pomp, Stateliness, Rich Revenues, Stipends, &c. therefore have they in all hostile manner set themselves against us, Persecuting us unto Bands, Exile, and Death it self, reproaching us as *Schismaticks, Donatists, Brownists, Seditious persons*, &c. though they could never convince us of these, or any thelike crimes; and though we have not ceased, neither by Gods Grace will cease to wish and procure good to their Souls and Bodies in the Lord; now therefore our humble Request is unto your

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Majesty, Honours, and Worships, that notwithstanding these differences we may be suffered to return into our native Country, there to live in Peace practicing the Faith of Christ, which we profess, and have long since set forth to the view of the World in our publick Confession, wherein none hitherto have shewed us any Error; and seeing the People of other Nations are by your Majesty and Honours suffered in this Realm, though differing from the Ecclesiastical state of the same, we hope that your Highness Natural and Loyal Subjects may find like favour at your hands; for although we cannot but hold and Witness the Truth of God against the corruptions remaining, yet hold we in no wise lawful for our selves or any Subjects to attempt the reforming or abolishing of these, or any the like abuses; for God hath committed the Sword into your Majesties hand alone, who in his time will perswade (we trust) your Royal heart to fulfil his will, and execute his Judgments upon the Remainders of the Spiritual *Babylon*, which will turn to as great Honour to God, Honour to your Majesty, and good of this Realm, as the abolishing of *Abbats, Monks, Fryars, Mass, Images, &c.* hath turned heretofore, So the Lord of Lords and Ruler of Rulers of the Earth will establish your Crown and Kingdom unto Length of dayes; and howsoever this our Suit shall be regarded, we will not cease in all places of our Pilgrimage to pray for, and procure the good of your Majesty, your Honours, Worships and all our Country, whom God Almighty bless with Long Life and happy dayes on Earth, and Crown with Everlasting Glory in the highest Heavens, *Amen.*

I find that in the year 1604. in this King's Reign four Persons were banished the Land of *England*, after they had suffered three Moneths Imprisonment, for no other cause but seperating themselves from the Church of *England*, refusing to Communicate joyn or partake with the same in their publick Ministry and Worship, reputing many corruptions to be still remaining amongst them, which were derived from *Papery*.

And thus, I have given an Account of such as suffered, for Religion in those times; and now to conclude, I have this further to write, by what I have observed upon Histories in several Ages, viz. That while any People were under Suffering and Oppression for their Consciences, endeavouring to serve and worship God in that Way they believed to be more agreeable to the Scriptures of Truth, than the publick Way established in the Kingdom: whilst they travelled under this Bondage and Suffering they were low in their minds, and the Lord had regard unto them, for their hearts were tender, and the Lord appeared for them; and now, when the Lord had tryed this People, and at last put Power into their hands,

hands, and raised them as it were from a low estate, they soon forgot his kind dealings with them; as for Example, The *Independants* and *Presbyterians*, some of whom I have seen, near forty years since, dragged out of their Meetings in private Houses, and their Clothes tore, and their Faces covered (as it were) with dirt, and their Blood spilt; and in this Suffering Condition they made many Covenants and Vows to the Lord; but this very People afterwards coming into places of Authority, and killing, and taking possession, got themselves into the High-Places of the Earth, and soon forgot their time of deep suffering; and being exalted into Government, they tread in the same steps those had trodden that were their great Persecutors, and then they turned as Ridged Persecutors, if not worse, then those they had turned out, as witness the innocent Blood they shed both in *Old England* and *New*, whose Cruelty (under the Visor of a more righteous Cloak) is too large here to insert, but will be Matter sufficient for another Volum; and therefore I here conclude this.

PART VI.

An Account of the just Judgments of God upon Persecutors; wherein is shewed the *Wicked Lives*, and most *Horrible Untimely Deaths* of many of the Persecutors of Old; Collected out of the Scriptures, and Ancient Histories,

CHAP. I.

The Remarkable and Righteous Judgments of God which have befallen several Persecutors for Conscience sake, mentioned in the Old Testament.

THE Old Serpent the Devil, was the first Persecutor for Righteousness sake that ever was in the World, who for that very cause hath hunted after the Blood of the Saints, even from the beginning unto this day, was for his Persecution cursed of God above all Creatures, *Gen. 3. 14.*

Cain persecuted his godly Brother *Abel* unto death, and that for no other cause, but for Righteousness sake, even because his own works were evil, and his Brothers good and Righteous, *1 John 3. 12.* Was therefore cursed of God with a bitter Curse, even from the presence of God, and from the Earth, and made a Fugative and Vagabond in the Earth; yea, so great was his Punishment, that he said, *It was greater then he could bear, Gen. 4. 11, 12, 13.*

Ishmael was another Persecutor, for he was a Mockers of his Brother *Isaac*, the true Seed of God; and therefore was cast out with his Mother out of the Family of the Faithfull, that he might have no part in the Inheritance of the true Seed, unto whom the Promise was, *Gen. 12. 9, 10, 11.*

Joseph's Brethren were punished by Famine and Distress, who persecuted their righteous Brother *Joseph*, in that they hated him, and sold him for twenty pieces of Silver to the *Ishmaelites*, as is confessed and acknowledged by themselves to be justly come upon them for that thing; *We are*

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very guilty, say they one to another, concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this Distress come upon us, Ruben answered them, saying, Spake I not unto you, saying, Do not sin against the Child, and ye would not hear, therefore, behold also his blood is required, Gen. 37. 4, 28.

King Pharaoh and the Egyptians, the great Persecutors of the Children of Israel, who kept them long in Captivity in Egypt, the house of Bondage, who by all the wisdom they had studded how to vex and torment them by Task-masters, to afflict them by Burthens, and make them serve with rigour, and thereby made their lives most bitter unto them with hard Bondage in Mortar and Brick, to be made without Straw, and yet exacting upon them the full Tale of Brick, as when they had Straw; and beating of them, if they did not fulfil the number of their wonted daily Task; and lastly by commanding all their Male-children to be slain and kill'd, and would not let them go to do Sacrifice unto the Lord their God; but for all this they did not go unpunished, but the Lord most justly, and most severely punished them for all their Cruelty and wicked Persecution: For *First*, Their Water was all turned into Blood, insomuch that their Fish died, and they themselves could not drink of it: *Secondly*, They were plagued with Frogs in their houses, and in their Chambers, in their Beds, in their Ovens, and in their kneeding Troughs, and upon himself and his People. *Thirdly*, Their dust was turned into Lice, and they were upon man and beast, and in their houses, and they covered the ground. *Fourthly*, They were plagued with swarms of Fflies in like manner. *Fifthly*, With the Murren among their Beasts. *Sixthly*, With Blanes and Boyles upon man and beast. *Seventhly*, With grievous Hail mingled with Fire, killing men and beast, that it fell upon, and every Herb of the Field throughout the Land, and every Tree. *Eighthly*, With grievous Locusts, which went over all the Land, covering the face of the whole Earth, so that the Land was darkned, and they did eat every Herb of the Land, and all the Fruit of the Trees which the Hail had left. *Ninthly*, With thick darness over all the Land, even darkness that may be felt, for three dayes together, so that they saw not one the other, neither rose any from his place for three dayes; but the Children of Israel had light in their dwellings all the while. *Tenthly*, The Lord did cut off all the First-born in the Land, from the First-born of Pharaoh, that sits upon the Throne, to the First-born of the Maid-servant that was behind the Mill, and all the First-born of Beasts. Then, *Lastly*, The Lord drowned them all in the midst of the Red-Sea, even Pharaoh, and all the Egyptians, with all their Chariots and Horse men, and all his Hosts; so as there remained not one of them. Thus was the Judgment of God executed upon cruel persecuting Pharaoh, and all the Egyptians. They

The Wicked King *Ahab*, who sold himself to work Wickedness, a great Persecutor and Hater of good *Micah*, a true Prophet of the Lord, who for speaking the *truth* in the Name of the Lord, when commanded by the King so to do, though it were against the King himself, was for that by him commanded to be put in Prison, and fed with Bread and Water of Affliction, and suffered him to be smitten on the Face by *Zedekiah* in his presence without reproof, was at last met with by the hand of Justice and true Judgment, according to the *Word of the Lord*, spoken by the said Prophet; for he was slain in Battel by a Dart shot out of a Bow at venter, which smote him, the King of *Israel*, between the joynts of the harness, whilst he was in his Chariot, and was fain to be carried out of the Battel, and at Evening about Sun set he died, 2 *Chron.* 18. 7, 26, 33, 34.

Jezabel that cursed Woman, and great Persecutor of the Saints, who slew and cut off many of the Prophets of the Lord, who caused *Naboth* to be accused falsely of Blasphemy, that so he might be stoned to death, as he was; so that King *Ahab* her Husband, who thirsted for poor *Naboth's* Vineyard might take possession thereof, as he did. She threatened the man of God and Prophet of the Lord *Elijah*, in swearing by her Gods, *She would cause him to be slain by to morrow this time, and make his life as the life of one of the Prophets of Baal which he had slain*; was most justly rewarded at the hand of the Lord, according as the Prophet of the Lord *Elijah* had aforetold; who said, *The Dogs should eat Jezabel by the wall of Jezreel*, which was the very Wall of *Naboth's* Vineyard, which she caused to be taken most wickedly from him, as aforesaid; for when she reckned with her self to set out her self in the most sumptuous manner she could, to the liking of the King, by trimming and decking her self, by painting her Face, and tiring her Head, to look out of the Window upon the King; then did King *Jehu* command her to be thrown down out of the Window; and so they threw her down out of the Window, and shed her blood, and trampled her under their feet; and when he would have buried this cursed woman, as he called her (because she was a Kings Daughter) they found that the Dogs had lick'd up her blood, and had eaten her flesh, so that there remained only her skull, her feet, and the palms of her hands: Then said the King, when he heard of it, *This makes good the Word of the Lord which he spake by his Servant Elijah the Tishbite, saying, In the Portion of Jezreel, shall Dogs eat the Flesh of Jezabel, and the Carcass of Jezabel shall be as dung upon the face of the Fields in the Portion of Jezreel; so that they shall not say, this is Jezabel*, 1 *Kin.* 18. 4, 13. and 21. 8, 16, 21, 23. 2 *Kin.* 9. 33, 36, 37.

King *Joash* when he began to reign ruled well, and so continued while he had good Countellors about him; but when he began to hearken unto evil

evil Councillors, viz. The Princes of Judah, (his chief good Counsellor *Jehoiada* the Priest being dead) and took their evil Council, they drew away his heart, and inclined it to Idolatry, and to Persecution; so that when *Zachariah* (the Son of *Jehoida*) came to him from the Lord, being filled with the Spirit, to bear Testimony against him and their Idolatry, and against his and their Transgressions, and to reprove him and them for it; they conspired against him, and stoned him with Stones at the commandment of the King, in the Court of the House of the Lord, and slew him; but the Lord soon, according to this good mans Prayer at his death, look'd upon this evil, and required it at his and their hands, by executing Judgment upon the King and his evil Councillors; for at the end of that year the Lord sent the Host of *Assyria* against him, even but a small Company, and destroyed all the Princes of the People (the Kings evil Councillors first) from among the People, and sent the spoil of them to the King of *Damascus*; and delivered a very great Army into their hands, because they had forsaken the Lord God of their Fathers; and so they executed Judgment against *Joash* the King; and when they had departed from him, having left him in great Distress, by reason of great Diseases, his own Servant conspired against him, for the blood of the Sons of *Jehoida*, and slew him on his Bed that he died, 2 Chron. 24.

Haman the Persecutor, who persecuted *Mordecai*, because he would not bow unto him, and do him reverence according to the Kings Command, who therefore sought to destroy all the Jews that were in the Kingdom, promising to pay into the Kings Treasure Ten thousand Talents of Silver, if he would grant his writing for their Destruction, unto which the King consented to; and in the mean time *Haman* builds a Gallows fifty Cubits high to hang *Mordakai* upon, for not moving nor rising up, nor doing reverence unto him; but the Righteous God the Judge of Heaven and Earth, who seeth all things, soon overtook this persecutor, in his furious Pride and Blood-thirstiness, and put a stop to his intended Persecution by turning the Kings Heart against him, by the intercession of *Esther* the Queen, whereby he came to be hanged himself upon the same Gallows he had set up for *Mordakai* the Jew, Esther 3.

Nebuchadnezzar that Proud Persecuting King of *Babylon* and *Caldia*, how did the Lord humble him for his pride and cruelty exercised towards the three Children, in casting them into the Fiery Furnace, which he caused to be heat seven times hotter then ordinary for them, because they would not Worship the Golden Image which he had set up, by renting his Kingdom from him, and driving him from Men, and making his dwelling with the Beasts of the Field, and to eat grass as an Ox, till seven times past over him, and that his hair grew like Eagles Feathers, and

and his Nails like Birds Claws, that he and all might know that the Lord only changes times and Seasons, and rules the Kingdoms of men, and giveth it to whomsoever he will, and that his Wayes, Works and Judgements are Truth (as he afterwards confessed) and that those that walk in pride, he is able to abase. *Dan. 3. 14.* to the 18th verse. those chosen men, that were the most mighty men of all that King *Nebuchadnezzar* had in his whole Army, that were the appointed Executioners of the Kings cruelty, in fulfilling his Commands, in binding the three Children, and casting them into the burning Fiery Furnace, soon tasted the just Judgment of God for their forwardness to obey such commands of cruelty, for the flames of the Fire slew those men that took the three Children up, while the Saints of the most high, themselves, though bound in their Coats, Hosen, Hats and other Garments, being cast into the midst of the burning Fiery Furnace, where they fell down bound into the midst of it; yet upon their Bodies the Fire had no power, nor was one hair of their Heads singed, neither were their Coats changed, nor the smell of fire past on them, *Dan. 3. 20.*

Those Presidents and Princes of *Media* and *Persia*, that were the Persecutors of *Daniel* (in King *Darius's* time) that sought the occasions to find something against *Daniel*, that they might accuse him to the King concerning the Kingdom, but could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him, save only in that matter, concerning the Law of his God, against whom, that they might have something against him in that matter also, they are constrained to procure a Decree, that whosoever shall ask a Petition of any God or man for thirty days, save only the King, he should be cast into the Den of Lions, which he the said *Daniel* (even as they thought) would not obey; but immediately, as soon as he understood it was signed, he went into his house, his windows being opened in his Chamber towards *Jerusalem*, he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did before time; for which those men accused him before the King, by whose means, according to the said Decree, he was cast into the Lions Den, but God sent his Angels, and shut the Lions Mouthes, that they could not hurt him, for no manner of hurt was found upon him, because he was Innocent, and believed in God; but his Persecutors soon felt the just and righteous hand of God upon them, for their so wicked persecuting the Innocent for Conscience sake, for the King commanded those men to be brought, that had accused *Daniel*, and they cast them, their Wives and their Children into the Lions Den; and the Lions had the Mastery of them, and break all their bones in pieces ere they came to the botom of the Den, *Dan. 6.*

King *Antiochus*, surnamed *Epiphanes*, a great Persecutor of the *Jews*, who committed great Evils at *Jerusalem*, and took all the Vessels of Gold and Silver that were therein, and sent to destroy the Inhabitants of *Judea*, without a cause, and as himself confessed, who in a Proud and insolent manner protested he would make *Jerusalem* a common burying place, and the Streets thereof run with the blood of Gods People, was by Gods just Judgment plagued with a grievous sickness, having a remediless pain in his Bowels, and an intolerable Torment in his inward Parts, his Body bred abundance of Worms, continually crawled out of the same; yea, he so rotted above ground, that by reason of an intolerable stink, no man could endure to come neer him, neither could he himself endure the same; but in a flood of extream Misery ended his dayes, which, as he confessed, came upon him, for the evil aforesaid; see the Life of *Judas Maccabees* in *Clarks Martrol.* page 13. as also the first Book of *Maccabees*, Chap. 1, 10. and Chap. 6, 8, &c.

Sennacrib King of *Assyria*, the great Oppressor and Persecutor of *Israel* and *Judah*, and horrible blasphemers and reprochers of the living God (the God of *Israel* and *Judah*, though they were left of him for a time, for their forsaking him, and falling to Idolatry) and a great Defyer of him by the Mouth of wicked *Rebshaketh*, boasting and threatening what he would do unto *Jerusalem*, and unto the men in it, viz. *He would make them eat their own Dung, and drink their own Piss*, was by the Judgment of God, in the midst of his Pride, disappointed of his wicked purpose; for the Lord sent his Angel into the Camp of *Assyria*, and slew in one Night of his men One hundred fourscore and five thousand, so that when they arose early in the morning, behold, they were all dead Corps; and the King himself though returning to *Nineveh*, not long after, as he was worshipping of his God in the house of *Nisroch*, two of his Sons, named *Adramelech* and *Sharezer*, smote him with the Sword that he died, 2 Kings 18, &c.

The *Assyrian*, who was the great and stout hearted Persecutor and Oppressor of the Saints, who removed the Bounds of the People, and robbed them of their Treasures, and destroyed and cut off many Nations, and took them for a prey, and divided the spoil thereof, and trod them down like mire in the Streets, and then boasted of it when he had done, saying, *all this have I done by the strength of mine own hand, and by my own wisdom I have put down the Inhabitants like a valiant man, & have found out the riches of the People as a Nest, and gathered it as men gather Eggs that are left, boasting, how there was none that moved the Wing, or opened the Mouth, or peeped, when as indeed, in all this he was but the Rod of Gods anger, and the Lords Indignation was the staff in his hand, he being sent of him to an hypocritical Nation (as the People of *Israel* then was)*

to the end that they might repent and be amended, and had it therefore given him in charge so to do; howbeit, in all this, in regard he did what he did upon no such account as the Rod of Gods Anger, nor unto no such end as their purging and purifying, neither did he mean so, nor yet was it in his heart to think so, but he did what he did out of a murderous and persecuting nature, it being in his heart to destroy and cut off Nations, not a few; therefore see how the just Vengeance of God is threatned against him for it) wherefore it shall come to pass (saith the Lord) that when the Lord hath performed his whole work upon Mount *Sion*, and on *Jerusalem*, that I will, saith the Lord, punish the fruit of the stout heart of the King of *Assyria*, and the glory of his high looks, and mine anger shall cease in his destruction, and the Pride of *Assyria* shall be brought down; the Lord of Hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand; that I will break the *Assyrian* in my Land, and upon my Mountain tread him under foot, *Isa. 14 24, 25*. who had before trod down his people under his feet, and this purpose the Lord hath purposed concerning *Assyria*, and who shall disanul it; and his hand is stretched out, and who shall turn it back?

It is very remarkable also to see and consider all along the Scripture, how exceeding jealous the Lord hath ever been over his people and children for good, and how very watchful and tender he hath been over them, least any should wrong them, or any way hurt them; and how ready he hath always been to revenge the least injury done unto them, either by word or deed; yea, the Lord hath kept them, as *Moses* confessed, as the Apple of his own Eye, and hath at certain times rebuked all their Enemies for them before their Faces, so saith the *Psalmist*, he suffered no man, to do them wrong; yea, he reprov'd Kings for their sakes, saying, *Touch not mine Anointed, do my Prophets no harm, for he that toucheth them toucheth the Apple of his Eye, Zeph. 3 8*. The truth of which this Tract hath plentifully proved, and now there remaineth to shew from Scripture, as well as from History, how ready the Lord hath ever been, and still is to revenge upon whole Kingdoms and Nation, as well as upon particular persons, all injuries done unto his Servants and Children, as for Example.

The *Amonites* because they did but say Aha, against the Sanctuary of the Lord, when it was prophaned, and against the people of *Israel*, and their Land, when it was desolate, and against the House of *Judah* when they went into Captivity; see in what manner the Judgments of the Lord were threatned against them; behold therefore, saith the Lord, *I will deliver thee to the men of the East, for a Possession, and they shall set their Places in thee, and make their dwelling in thee; they shall eat thy fruit, they shall drink thy milk; and I will make Rabbah, which was the royal City, and Seat of the*
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King (where his great Iron Bedstead stood, Deut. 3. 11. 2 Sam. 12. 26, 30. called the City of Waters for pleasantness) a Stable for Camels, and the Amonites a couching place for Flocks, and ye shall know I am the Lord, Ezek. 25. 3, 4, 5.

Again, the Amonites, because they clapt their hands, and stamped with their feet, and rejoyced in their hearts, with all their despite against the Land and People of Israel; therefore thus saith the Lord, *Because thou hast done so, behold therefore, I will stretch out my hand upon thee, and will deliver thee for a spoil to the Heathen, and I will cut thee off from the people, and will cause thee to perish out of the Country, I will destroy thee, and thou shall know that I am the Lord,* Ezek. 25. 6, 7.

Moab and Seir, because they did but say, *Behold the house, the house of Judah is like unto all the Heathen*; therefore behold, saith the Lord, *I will open the side of Moab from the Cities, from his Cities which are in his Frontiers, the glory of the Country Bethjeshimoth, Baalmeon and Kiriathaim unto the men of the East, with the Amonites, and will give them in possession, that the Amonites may not be remembred among the Nations; and I will execute Judgment upon Moab, and they shall know that I am the Lord,* Ezek. 25. 8, 9.

Edom for revenging themselves against Judah, therefore, thus saith the Lord, *Because that Edom hath dealt against the House of Judah, by taking vengeance, and have greatly offended, and revenged himself upon them; therefore, thus saith the Lord God, I will also stretch out my hand upon Edom, and will cut off man and Beast from it, and will make it desolate from Teman, and they of Dedan shall fall by the Sword; for I will lay my vengeance upon Edom, by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to my fury, and they shall know my vengeance saith the Lord God.*

Tyrus, for saying but *Aha* against Jerusalem, *I shall be replenished, now she is laid waste, and is broken to pieces that was the Gates of the People*; therefore, thus saith the Lord, *Behold I am against thee, O Tyrus, and will cause many Nations to come up against thee, as the Sea causeth his Waves to come up; and they shall destroy the walls of Tyrus, and break down her Towers; I will also scrape her dust from her, and make her like the top of a Rock; It shall be a place for the spreading of Nets in the midst of the Sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the Nations; and her daughters which are in the field shall be slain by the sword, and they shall know that I am the Lord; behold, I will bring upon Tyrus Nebuchadnezer King of Babylon, a King of Kings from the North, with Horses, and with Chariots, and with Horsemen, and Companions, and much People: In a word, the Lord threatens her to be destroyed with a sore destruction by war, from a potent and mighty Army, who shall besiege her, raising Forts and Mounts against her, and lift up Axes, and Bucklers, and Engines of war against her, and break*

down her Walls, and her Towers, and tread down her Streets, and slay her People by the Sword, and raze her Garrisons to the ground, and make spoil of her Riches, and a prey of her Merchandize, and destroy her pleasant Houses, and lay her Stones, Timber and Dust in the midst of the Waters, and cause the noise of her Songs, and her Harps to cease, and be utterly Destroyed, never to be built more; for I the Lord have spoken it, saith the Lord God; insomuch that the Isles shall shake at the sound of her fall, when the wounded cry, when the Slaughter is made in the midst of her, and the Princes of the Sea shall come down from their Thrones, and lay away their Robes, and put off their Imbroidered Garments, and cloth themselves with Trembling, and sit upon the ground Trembling at every Moment, and be astonished at her; and they shall take up a Lamentation for her, and say unto her, *How art thou destroyed that wast inhabited of Sea-fareing men, the renowned City which was strong in the Sea, and the Isles shall tremble at her fall, and the Isles of the Sea be troubled at her departure, when she shall be made a desolate City, and be brought down into the Pit, and be a terror unto them, when she shall be no more, though she be sought for, yet shall she never be found again,* saith the Lord, *Ezek. 26, 27, & 28, Chapters.*

Egypt and Pharaoh, the King thereof, because they have been a Staff of Reed to the House of *Israel*, when they took hold of thee by the hand, thou didst break and rent all their Shoulder, and when they leaned upon thee, thou brakest, and madest all their loyns to be at a stand: Therefore, thus saith the Lord God, Behold, I am against thee *Pharaoh King of Egypt*, the great Dragon that lyeth in the midst of his Rivers, which hath said, my Rivers are my own, and I have made it for my self: but I will put hookes to thy *Jaws*, and I will cause the Fish of thy Rivers to stick unto thy Scales, and I will leave thee thrown into the wilderness, thee, and all the Fish of thy Rivers; thou shalt fall upon the open Fields, thou shalt not be brought together nor gathered; I have given thee for meat to the Beasts of the Field, and to the Fowles of the Heaven; and all the Inhabitants of *Egypt* shall know that I am the Lord: and because thou hast been a Staff of Reed to the house of *Israel*, &c. therefore thus saith the Lord God, behold, I will bring a Sword upon thee, and cut off Man and Beast out of thee; and the Land, of *Egypt* shall be desolate, and they shall know that I am the Lord, *Ezek. 29. 2. &c.*

Mount Seir, because thou hast had a perpetual hatred, and hast shed the Blood of the Children of *Israel* by the force of the Sword, in the time of their Calamity, in the time that their Iniquity had an end; therefore, thus saith the Lord God, behold, O *Mount Seir*, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate;

late; I will lay thy Cities waste, thou shalt be desolate; I will prepare thee unto Blood, and Blood shall pursue thee; thus will I make *Mount Seir* most desolate, and cut off from it him that passeth out, and him that returneth; and I will fill his Mountains with his slain Men in thy Hills, and in thy Valleys, and in all thy Rivers shall they fall that are slain with the Sword; and I will make thee a perpetual desolation, *Ezek 35.3, &c.*

CHAP. II.

Remarkable Judgments of God, which have befallen several Persecutors from Christ's time until the end of the Ten first Persecutions.

Herod the great (so called) that Persecutor of Christ, who that he might kill Christ in the Cradle, sent and slew all the Children in *Bethlem* from two years old and under, who afterwards, as History relates, being given up of God to wickedness, slew his own Wife, and Children, and nearest Kindfolks, and familiar Friends; but it was not long but the remarkable Judgment of God met with him, for he was smitten of God with a grievous sickness, viz. a Fire was kindled in his inward parts, rotting in his Bowels, a grievous flux in his Fundament, a moist running humor in his Feet, and the like about his Bladder, and his privy Members ingendring abundance of Worms, which continually swarmed out; he had also throughout all the parts of his Body, such a violent Cramp as humane strength was not able to endure, who seeking to end his dayes by laying hands on himself, was prevented by his Friends, and so in extrem misery he ended his wretched life; see *Clarke's Gen. Marty.* pag. 26.

That wicked *Herod* the Iews, Murtherer of *John* the Baptist, and condemner of *Jesus Christ* himself, who putting away his own wife, took her Brother *Philips* wife, was himself and this incestuous *Herodias* condemned to perpetual Banishment to *Vienna* in *France* by *Cesar Caligula* then Emperor, where they both died miserably, *Acts & Mon.* p. 50.

Judas Iscariot that grand Traytor, and false Disciple of Christ, who after he had most wickedly betrayed his Lord and Master, and sold him for thirty pieces of Silver to the *Jews*, to be Crucified; he afterwards, when he saw that Christ was condemned, brought again the thirty pieces of Silver to the Priests and Elders, and cast them into the Temple, and crying out, thorow horror of Conscience, said, I have sinned, in that I betrayed Innocent Blood, and went and hanged himself, and falling headlong burst asunder in the midst, and all his Bowels gushed out, *Mat. 27.3.*

Pilate, that wicked Governor, under whom Christ was Crucified,

in the dayes of *Tiberius Nero*, then Emperor, through the punishment of God, was first apprehended, and accused at *Rome*, and deposed, and then banished to the Town of *Lyons*, at lenth killed himself, *Acts* and *Mon.* pag. 50.

Caiphas, that wicked high Priest, that sate upon the Judgment Seat, and condemned Christ, was in the reign of the Emperor *Cesar Caligula* removed from his High-Priests Office and did not long after escape with his life, *Acts* and *Mon.* pag. 50.

Tiberius Caesar, who was also called, *Tiberius Nero*, under whose Raigh and Government Christ himself suffered; was poisoned to death, *Acts* and *Mon.* pag. 50.

Cesar Caligula, that wicked Emperor, and bloody minded man, that wished that all the People of *Rome* had but one Neck, that he might at his pleasure destroy them at once, was cut off by the hands of a Tribune and others, being slain when he had reigned but four years. *ibid.*

Claudius Nero, of whom it is said, that he had Ruled thirteen years with no little Cruelty to the Christians, was in the end slain, *ibid.*

Domitias Nero, which succeeded next in the Empire, but exceeded all the rest of the *Neros*, for Fury, Wickedness and Tyranny; insomuch, as he was counted a prodigious Monster of Nature, more like a Beast, yea, rather a Devil then a Man, in that he was so monsterously given to uncleanness, that he abstained not from his own Mother, and his Natural Sister, and in that he was so wretchedly cruel as that he caused to be put to death his own Mother, his Brother in law, his own Sister, his own Wife great with Child, and his Tutor *Seneca* and *Lucane*, with divers more of his own Kindred; besides the Apostles *Peter* and *Paul*, who are said to be put to Death at the latter end of his reign, for the Testimony of Christ; and not only so, his Wickedness ended not here, but also he set on Fire the City of *Rome* in twelve places, and so continued it six dayes and seven nights burning, and to avoid the Infamy thereby, laid the fault upon the Christians, and then caused them to be persecuted: He reigned fourteen Years, even so long in cruelty, till at last the Senate Proclaiming him a publick Enemy of Man-kind, condemned him to be drawn through the City, and to be whipt to Death; for the fear whereof, he flying the Hands of his Enemies in the night fled to a Mannor of his Servants in the Country, where he was forced to slay himself, complaining that he had neither Friend nor Enemy that would do so much for him, *ibid.*

In a word, if History speak true, few or none of the persecuting *Roman* Emperors died in their Beds.

Decius the Persecutor being overcome in War, to avoid his Enemies hand

hand, he leaped with his Horse into a Whirlpool, and was drowned, *Gla. Gent. Martyr. 54.*

Valerinus the Emperor, and Persecutor of the *Christians*, was taken Prisoner of the *Persians* when he was seventy years of Age, and *Sapores*, the King of the *Persians*, used him for his riding Block; for whensoever the King was minded to mount his Horse openly in the sight of the people, *Valerian* the quondam Emperor was brought forth, instead of a Block, for the King to tread on his back in going to his Horse back; and in the end he was condemned to be slain, and powdered with Salt, for a perpetual Monument of his own wretchedness, *Acts and Mon. 105. Ex. Enseb.*

Gaius killed by *Aureolus*, *Acts and Mon. 51.*

Aurelianus the Emperor began his reign with moderation and discretion giving Toleration to the *Christians*; but at length giving ear to evil counsel, his nature inclined to Severity, was altered to plain Tyranny, which he shewed in Murdering, First, his own Sisters Son, then purposing in himself to persecute the *Christians*, he framed a Proclamation against them for their Persecution, and being ready, and about to sign it with his own hand, was by the mighty stroke of the hand of the Lord suddenly from above stopt in his purpose, binding as a man might say, the Emperors hands behind him, for *Uropius* and *Vopiscus* affirms, that as the said *Aurelianus* was purposing to raise Persecution against the *Christians*, he was suddenly Terrified with Lightning, and so stopped from his wicked Tyranny.

Dioclesian, that Wicked and Impious Persecuting Emperor, during whose life a great and most grievous Persecution was moved against the *Christians* Ten years together, and then he deposed himself, and as some say at *Tholona*, Anno 319, poysoned himself, *Acts and Mon. Fol. 51, 121.*

Maximinus was hanged, as it is said, by *Constantine* at *Massilia* about the year Three hundred and ten, *Acts and Mon. 123.*

Galerius the chief Minister of the Persecution, after his terrible Persecution, fell into a wonderful sickness, having such a sore Rising in the neither part of his Belly, which consumed his privy members, and so did swarm with Worms, that being not curable, neither by Chyrurgery nor Physick, he confessed it happened for his Cruelty against the *Christians*, and so called in his Proclamation against them; notwithstanding he not able to sustain, as it is said, the stanch of his Sore, slew himself, *Acts & Mon. 31.*

Maximinus (the son, as it is thought) that arch Enemy to the *Christians*, and great Persecutor of tender Consciences, and stirrer up of others thereunto, as witnessing his advising his Idol Priests to execute their office with great Authority and Dignity, and with worldly Pomp, being to Christian pity, and Religion most incensed, exercising cruel Persecution towards

towards the East Churches (so called) was by the just Judgment of God suddainly and sorely vexed with a fatal disease, most filthy and desperate, and very strange, taking its first begining in his Flesh outwardly, and from thence proceeding into the inward parts of his Body; for in his Members there hapned to him a suddain Putrification, and botchey corrupt Boyles, with a Fistul, consuming and eating up his Intrales, out of the which came swarming forth an innumerable multitude of Lice, with such a pestiferous stench, that no man could abide him, or to be near him, by reason whereof, the Physitians that had him in cure, some of them not able to abide the intolerable stench, were commanded to be slain, others because they could not heal him, being so swoln, & past hope of cure, were all cruelly put to Death; at length being put in mind and in remembrance, that his disease was sent of God; he began to bethink himself of the wickedness that he had done against the Saints of God, and coming unto himself, confesseth his sins to God, and sets forth his Edicts to command all men to cease from Persecuting the *Christians*, desiring the *Christians* to pray to their God for him, and this occasioned the very Infidel, themselves to extol the only true God of the *Christians*; and not long after, by the very Violence of his Disease he ended his life, *Acts and Mon.* 115. 116. 122.

Maxentius was vanquished by *Constantine*, and drowned in *Tyber*, *Acts and Mon.* page. 51.

Lycinius, being overcome by *Constantine* the great, was deposed from his Empire, and afterwards slain of his Souldiers, *Ibid.*

CHAP. III.

The Just Judgments of God that besel some inferiour Officers, and Ministers of State, that executed the Tyrannical Persecutions of the aforesaid Emperors upon the Christians, during the time of the Ten Persecutions.

Certain men of the Jewish Nation, Informers, accused the Martyr *Simon* (Son of *Cleophas*, and reputed nephew to Christ) for being a *Christian*, and one of the Stock of *David*, against whom *Trajanus* the Emperour had given forth a Commandment, that whosoever could be found of the Stock of *David*, he should be inquired out, and put to death; of which Stock, upon inquiry these his Accusers were found to be, and so right justly were put to Execution themselves, which sought the destruction of another; though it was not long after, but the good man *Simon*, after he had been scourged many dayes, bearing it with singular constan-

cy, when he was a hundred and twenty years old, was Crucified to death, finishing his course in the Lord, *Acts and Mon.* 65, 66.

Three other wicked evil-disposed persons (Informers) seeing the soundness, grave, constancy and vertuous life of *Narcissus*, the Bishop of *Jerusalem*, aged an hundred and sixty three years, accused him as being guilty of a hainous crime, that he was clear of, and having laid it to his charge, the better to make their Accusation seem more probable before the People, they bind it with a great Oath, one wishing to be destroyed by Fire, if he said not true; the other to be consumed with a grievous sickness; the third, to loose both his Eyes, if they did Lye: *Narcissus*, although having his Conscience clear, yet not able, being but one man, to withstand their Accusation, bound with such Oathes, gave place, and removed himself from the Multitude into a solitary Desert by himself, where he continued many years; in the mean time to them which so willingly and wickedly forswore themselves, this happened: The first, by casualty of one little small sparkle of Fire was burnt, with his goods, and all his Family. The Second was taken with a great sickness, from the top to the toe, and devoured with the same. The Third hearing and seeing the punishment of the other, confessed his fault, but through great Repentance poured out such tears that he lost both his Eyes, and thus was their false perjury punished, and *Narcissus*, after long absence returned home again, was by this means both cleared of the Fact, and received into his Bishoprick again, *Acts and Mon.* 80.

Antiochus, Tormentor and Executioner of extreame torments (under *Alexander Severus* the Emperor, and Persecutor of the Christians) upon a young youth, called *Agapitus*, of the Age of fifteen years, who suffered Martyrdom for not Sacrificing to Idols, after he had, been assayed with sundry Torments, viz. First, with whips scourged, then hanged by the feet, after having hot water poured upon him, at last cast to the wild Beasts; with all which Torments, when he could not be hurt; finally, with the Sword was beheaded: This said *Antiochus*, in the Executing the aforesaid Torments suddenly fell down from his Judicial Seat, crying out, that all his inward Bowels burned within him, and so gave up the Ghost *Hen. de Erfordia* lib. 6. ch. *Acts and Mon.* 85.

The like severity of Gods terrible Judgments is also to be noted in *Claudius* his President; this President and Minister of his Persecutions, who was possessed and vexed with a Devil in such sort, that he biting off his own Tongue in many small pieces, so ended his life, *Hen. de Erfordia Acts and Mon.* 105.

CHAP. IV.

The Just Judgments of God upon Persecutors in Queen Maries Reign.

After the death of Queen *Mary*, the bloody work ceased, although a stop there was before her Death in *London*, in some measure; for as *Roger Holland* had declared to *Bonner*, that the Lord would shorten their cruelty; and as he foretold, there was not one burnt in *Smithfield* for Religion after him; for though the vehement zeal of this Queen was such, for the setting up of Popery in *England*, as if she intended to establish it forever; yet the secret hand of Providence had a regard to his suffering Seed, and put a period to her cruelty, and it is an evident token that the Religion she endeavoured to settle did not please God, although it pleased her, since we see the bad effects it brought forth; for had it been as godly as it was bloody, no doubt the success would have been better, and the strict Hand of Gods Judgments would not have been executed upon the bloody Persecutors of such as dissented, as evidently appears they were by the many Examples of divine Justice, shewed from time to time, and the unprosperous success of this Queen in all her affairs, are a full assurance the Lord disliked her effusion of so much blood in the matter of Religion; neither in all her undertaking had she any good success; for though she endeavoured to restore again the Monks, and Nuns, Abbeys, Fryars, &c. which were partly dissolved in her Fathers time, yet she was frustrated in her designs, and how unprosperous she was in her State affairs may be read at large in the *Chronicle*; for she lost *Callice* which had been won by the valour of *Edward* the Third, and marrying with *Philip* of *Spain*, a *Papist*, by him she had no Issue, and though she promised to herself great felicity in him, but it proved otherwise; for he withdrew first his affection from her, and at last his company also; and thus the Almighty ordered things, but no Admonitions would take place with her, to cause her to revoke her bloody Laws, nor to stop the Tyranny of these bloody Priests and Bishops, but the Servants of God were drawn by heaps as Sheep to the Slaughter, and so it continued till by death she was taken away, after she had reigned Five Years and Five Moneths.

And now I shall give a short Account of the severe punishment that God inflicted upon several Persecutors (of his People) from time to time in this Queens reign, which are not already inserted in this Book.

Dr Dunning, Chancellor of *Norwick*, a bloody man, who condemned several Innocent persons, in the midst of his rage died (as 'tis said) sitting in his Chair.

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The like Judgment fell upon Bishop *Thornton*, Suffragan of *Dover*, who after he had exercised great cruelty in Persecuting, at length upon a *Sunday* (so called) looking upon his men, playing at Bowls, fell suddainly in a Palsie, and being had to Bed, was put in mind to remember God; *Tea*, said he, *so I do, and my Lord Cardinal too*, and so died.

After he was dead, the *Cardinal* ordained another Bishop in his room, who being at *Greenwich*, after he had received the *Cardinals* blessing, going down a pair of Stairs from the Chamber, he fell down and broak his Neck: to these Examples also may be added, the terrible Judgment of God upon the Parson at *Crundall* in *Kent*, who having received the Popes Pardon from *Cardinal Poole*, coming home to his Parish exhorted the People to receive the same, saying, *That he now stood as clear in his Conscience as when he was first born, and mattered not if he died the same hour he spake it*; whereupon, being suddainly stricken by the Hand of God, and leaning a little on the one side, immediately shrunk down in the Pulpit, and so was found dead, not speaking one word more.

Not long before the death of *Queen Mary*, died *Doctor Capon*, Bishop of *Salisbury*, Persecutor, about the which time also followed the unprepared death of *Doctor Jeffery*, Chancellor of *Salisbury*, who not long before his death had caused above ninety persons to be summoned to appear before him, to the end he might Examine them by Inquisition concerning their Religion, but by the Providence of God he was prevented from executing the evil he intended against them; for in the midst of his build-ings, he was suddainly taking away by the mighty Hand of God.

And now to come from Priests to Laymen where first an Account is given of one *Woodrove*, who was Sheriff of *London*, who rejoyced much at the death of the Innocent, and was very cruel in his Office, for when one *Rogers* was going in a Cart towards *Smithfield* to be burnt, and in the way his Children being brought to him, because the Car-man stopped his Cart, that he might speak to them, he caused the Car-mans head to be broke; but what happened? within a week after this Sheriff came out of his Office, he was suddainly smote by the hand of God, the one half of his Body being benumbed, and lay Bedrid, and in this infirmity he continued seven or eight years till his dying day.

Alexander, Keeper of *Newgate*, a cruel Enemy to those that lay there for Religion, died very miserably, being swelled more like a Monster than a man, and so rotten within, that no man could abide the Smell of him; this cruel Wretch to hasten the poor Lambs to the Slaughter, would go to *Borner*, *Story*, *Cholmley*, and others, Crying out, *Rid my Prison, Rid my Prison, I am too much pestered with these Hereticks*.

James, Son of the said *Alexander*, having left unto him by his Father

great Substance, within three years wasted all, some marvelling how he spent those goods so fast; Oh, said he, *Evil gotten Evil spent*; shortly after, as he went to *Newgate-market*, he fell down suddenly and wretchedly died.

John Peter, Son in law to this *Alexander*, an horrible Blasphemer of God, and no less cruel, he commonly said, when he would affirm any thing, were it true or false, *If it be not true, I pray God Rot me ere I dye*; accordingly he did rot away, and so died most miserably.

The next day after the death of *Q. Mary* died *Cardinal Pool*, of what disease, although it be uncertain to many, it was suspected that he took some *Italian Physick* that did him no good.

The sudden death of many more Persecutors might be mentioned, who were cut off in this *Queens time*, and before; but by what is incerted may be seen that the Lord was against those persecuting Priests and Bishops.

CHAP. V.

A Relation of the end of Doctor Story, a bloody Persecutor.

This *Dr Story* was an Arch Enemy to, and a bloody Persecutor of Gods people; when *Q. Mary* dyed, *Q. Elizabeth* staying the Sword of Persecution from raging any further, caused this *Dr. Story* to be apprehended, and committed to Prison, where after a little while, he broke out of prison, and fled beyond Sea, getting into favor, and growing familiar with the Duke *de alva* in *Antwerp*, he received a special Commission to search for *English Books*, and in this Authority he continued for a time, by which means he did much hurt, bringing many into trouble and perill of their lives, Raging in his persecuting bloodthirsty cruelty (but when his Iniquity was full, the Lord proceeded against him in Judgment, and cut him off, after this manner.

Some in *England* being concerned to hear of his wicked behaviour towards Innocent people, sent over one *Parker* a Merchant to *Antwerp*, who had undertaken some means to convey *Story* into *England*; *Parker* got some privately to inform *Dr. Story* that in such an *English Ship* he might find store of *English Books*; *Story* hearing this, suspecting nothing, but hasted towards the Ship as to a prey, and said, he came to search for Heretical Books, being between Decks, claped down the Hatches upon him, hoisting up their Sayles, brought him away into *England*; where for saying, that he was a sworn Subject to the King of *Spain*, and no Subject to the *Q. of England*, he was condemned to be hanged, and accordingly

was

CHAP.

CHAP. VI.

The just Judgments of God on several Persecutors in severall Parts.

IN the *English Translation of the History of John Carion Fol. 250.* he writeth concerning the Death of *John Eckins* as followeth; this Year, died at *Ingeldstare*, Dr. *Eckins*, a faithfull Servant and Champion for the Pope, and a Defender of the abominable Papacy: But as his Life was full of all Ungodliness, Uncleaness and Blasphemy, so was his end Miserable, hard and pitiful, for his last words were these; *In case*, said he, *the four thousand Guilders were ready, the matter wtre dispatched*, dreaming, belike of some Cardinal Ship that he should have bought; what an end this was, leave to the Readers judgment.

John Wanderwase a Bastard, Son of a Stock or Kindred called *Warfe*, a man of a cruel nature, of a perverse and corrupt Judgment, a sore Persecutor of Christs flock, with greediness, seeking and shedding innocent blood, having drowned divers good men and women; for which, he was called, *A Blood-hound*, of others *Sheltade*, because of a short grundy and little stature; he did commonly ride with a broad Hat, as a Churle of the Country: On a time, having been at *Antwerp*, at a Feast, and loaden with Wine, riding home over a Bridge, the Waggin was blown over the Bar into the Town-Ditch, where his neck was broken, his wife being with him, was taken up alive, but died within three dayes after; the truth of this was witnessed by several Merchants of *Antwerp*.

Erasmus in his Apology mentions a noble man, who having purpos'd before his death, to go see *Jerusalem*, and setting things in order for his journey, left the care of his wife, who was great with Child, and his Lordships and Castles to an Arch-Bishop, as to a most sure and trusty Father; In short, it hapned this noble man died in his Journey; as soon as the Arch-Bishop heard of it, instead of a Father, he became an Enemy and Destroyer, seizing into his hands all his Lordships and Possessions, neither was he therewith contented, but he laid siege against a strong Fort, into which the wife of the noble man was fled for safeguard; and in conclusion, she, with the child she went withal, was miserably slain: Thus the Reader may see what the Effects of this mans blind Superstition was, and the ill Fruits his rash vows, to defend idolatrous pilgrimage, did produce: Therefore, saith my Author, it is rightly said of *Hierom*, *To have been at Jerusalem, is no great matter; but to live a godly and vertuous Life, that is a great matter indeed.*

In *Gaunt in Flanders*, one *William D'weaver* was accused and imprisoned, by y

cy the Provost in *Gaunt*, who had in his Cloister a Prison and place of Execution; being set in Judgment Seat, in Examination and Trial of the said *D'weaver*, he charged him with denying to pray to Saints, & denying Purgatory; on a suddain the said Provost, was smitten with a Palsie, that his Mouth was drawn almost to his Ear, and so he fell down and never speak word more, and next day about ten a clock he died, nevertheless they burned *William D'weaver* within three hours after the same.

The like Example of the Lords Judgment was shewed upon another great Persecutor, called, Sir *Garret Triefst*, who long promised to the Regent to bring down the preachers, for which the Regent promised to make him an Earl, the said *Garret* being at *Gaunt*, with other of the Lords, received a Commission from the Regent to sware the Lords and Commons unto the *Romish Religion*; *Garret* being at Supper, speak to his Wife to call him an hour sooner then he use to rise, for that he should have much business to swear the People in the Town house the next day; but see what happened, the said *Garret* going to Bed in good health, and his Wife calling him in the morning, according to his appointment, found him dead by her, and so not able to prosecute his wicked purpose.

However the Lords of *Gaunt*, coming to the *Town-house*, proceeded to give the Oath, according to their Commission; but *Martin de Pester*, the Secretary, being appointed to tender the Oath, at the first man he offered it to, the said Secretary was stricken with present death; and falling down, was carried away in a Chair, and never spake more; to witness the Truth hereof, my Author produceth ten persons names.

CHAP. VII.

A Letter translated out of French into English, to Henry the Second of France, proving out of divers Histories, what Afflictions and Calamities from time to time, by Gods Righteous Judgments, have befallen such as have been Enemies to his People, and resisted the free passage of Truth.

CONSIDER, I pray you Sir, and you shall find, that all your Afflictions have come upon you since you have set you self against those called *Lutherans*; for when you made the Edict of *Chasseaubriant*, God sent you Wars; but when you ceased the execution of the said Edict, and were Enemies to the Pope, and going into *Armain*, for the Defence of the Liberty of the *Germans*, afflicted for Religion, your Affairs prospered, as you could wish or desire. On the contrary, What have come upon you since you joyned with the Pope again, having received a Sword from him, for his own safeguard? And who was it that caused you to break the Truce?

Truce? God hath turned in a moment your prosperity into such Afflictions, that they touch not only the state of your own Person, but your Kingdom also. To what came the enterprize of the Duke of *Guise* in *Italy*, going about the Service of the Enemy of God, purposing after his return to destroy the Valleys of *Piedmont*, to offer or Sacrifice them to God for his Victories; the event hath well declared, that God can turn upside down our Counsels and Enterprizes, as he overturned of late the Enterprize of the Constable of *France* at *S Quintinis*, having Vowed to God, that at his return he would go and destroy *Geneva*, when he had gotten the Victory? Have you not heard of *L' Pouchet* Arch-Bishop of *Towers*, who made suit for the erection of a Court called *Chamber Ardent*, wherein to condemn the *Portestants* to the Fire? who afterwards was stricken with a disease, called, *The Fire of God*, which began at his feet, and ascended upwards, that he caused one Member after another to be cut off, and so died miserably without any Remedy.

Also one *Castillanus*, who having enriched himself by the Gospel, and forsaking the pure Doctrine thereof, and returning to his vomit again, went to persecute the Christians at *Orleans*, was by the Hand of God stricken in his Body with a sickness unknown to the Physitians, one half of his Body burning as hot as Fire, the other as cold as Ice, and so most miserably crying and lamenting, ended his life.

There be other infinite Examples of Gods Judgments worthy to be remembered, as the death of the Chancellor, and Legate *Duprat*, which was the first that opened to the Parliament the knowledge of Heresies, and gave out the first Commissions to put the faithful to death, who afterward died in his House at *Natcilet*, Swearing and horribly Blaspheming God; his stomach being found pierced and knawn assunder with Worms; also *John Ruse* Councillor in the Parliament, coming from the Court after he had made report of the process against the poor Innocents, was taken with a burning in the lower part of his Belly, and before he could be brought home to his House the fire invading all his secret parts, he died miserably.

Also one named, *Claude De Astes*, a Councillor in the Court, the same day he gave his Opinion and Consent to burn a faithful Christian (albeit it was not done indeed as he would have it) after he had dined, committed Whoredome with a Servant in the House, and even in doing the act was stricken with a disease called an *Apoplexia*, whereof he died out of hand.

Peter Lyset, chief President of the said Court, and one of the Authors of the aforesaid burning Chamber, was deposed from his Office, for being known to be out of his right wit, and bereaved of his understanding.

Also *John Moren* Lieutenant Crimnel of the Provost of *Paris*, after he had been the cause of the Death of many Christians, was stricken with a disease

discafe in his Legs, called the *Wolves*, whereby he lost the use of them, and died also out of his wits, many dayes before denying and blaspheming God. Likewise *John Andrew*, Book Binder of the Palace, a spie for the President *Liset*, and of *Bruseard* the Kings Soliciter, died in a Fury of Madness. The Inquisitor *John De Roma*, in *Province*, his flesh fell from him by piece meal, and so stinking, that no man might come near him for the smell thereof. Also *John Minerius* of *Province*, who was the cause of the death of a great Number of Men, Women and Children at *Cabriers*, and *Merindol*, died (with bleeding in the lower parts, the Fire having taken his Belly) blaspheming and despising God. There are many others we might make recital of, who were punished with the like kind of death.

It may please your Majesty to remember your self, that ye had no sooner determined to set upon us, but new troubles were by and by moved by your Enemies, with whom ye could make no Agreement, which God would not suffer, forasmuch as your Peace was grounded upon the Persecution which ye pretended against Gods Servants; as also your Cardinals cannot ler, through their cruelty, the course of the Gospel, which hath taken such root in your Realm, that if God should give you leave to destroy the Professers thereof, you should be almost a King without Subjects.

Tertullian hath well said, that the blood of Martyrs is the Seed of the Gospel, wherefore to take away all these evils coming of the riches of the Papists, which cause so much Whoredom, Sodomitry and Incest, wherein they wallow like Hogs, feeding their idle-Bellies; the best way were, to put them from their Lands, and possessions, as the Old Sacrificing *Levites* were, according to the expresse Commandment given to *Joshua*; for as long as the Commandment of God took place, and that they were void of Ambition, the purity of Religion remained whole and perfect; but when they began to aspire to Principallity, Riches and worldly Honours, began the Abomination of Desolation that Christ foretold.

It was even so in the Primitive Church, for it flourished and continued in all pureness, as long as the Ministers were of small wealth, and sought not their particular profit, but the Glory of God only; but since the Pope began to be Prince like, and to usurp the Dominion of the Empire under the colour of a false Donation of *Constantine*, they have turned the Scriptures from their true sence, and have attributed the service to themselves, which we owe to God, wherefore your Majesty may seize with good right, upon all the Temporalities, of the Benefices, and that with a safe Conscience, to Employ them to their true and right use.

First, For the finding and maintaining of the faithful Ministers of the Word of God, for such Livings shall be requisite for them, according as the case shall require, *Secondly*, For the entertainment of your Justices that
give

give Judgment. *Thirdly*, For the relieving of the poor and Maintenance of the Colledges, to instruct the poor Youths in that which they shall be most apt unto; and the rest, which is infinite, may remain for entertainment of your own Estate and Affairs, to the great easment of your poor People, which alone bear the Burden, and possess in a manner nothing.

In this doing, an infinite Number of men, and even of your Nobility, which live of the Crucifex should imploy themselves to your Service and the Common Wealths so much the more diligently, as they see that ye recompence none, but those that have deserved; whereas now there is an infinite Number of men in your Kingdom which occupy the chiefest and greatest Benefices, which never deserved any part of them, &c. And thus much touching the Superfluous Possessions of the Popish Lordly Clergy: Now, further in this Exhortation to the King, this Letter importeth.

But when the Papists see they have not to alledg for themselves any reason, they say, to make odious to your Majesty the *Lutherans* (as they call us) and say, if their sayings take place, ye shall be faine to remain a private person, and that there is never change of Religion, but there is also change of Principedom; a thing as false as when they accuse us to be Sacramentaries, and that we deny the Authority of Magistrates under the shadow of a certain furious Anabaptist which Sathan hath raised in our time, to Darken the Light of the Gospel, for the Histories of the Emperors, which have begun to receive the Christian Religion, and that which is come to pass in our time shew the contrary.

Was there ever Prince more feared and obeyed then *Constantine* in receiving the Christian Religion? Was he therefore put from the Empire? No, he was thereby the more confirmed and established in the same, and also his Posterity which ruled themselves by his Providence; but such as are fallen away, and followed mens Traditions, God hath destroyed, and their Race is no more known in the Earth, so much doth God detest them that forsake him; and in our time the Kings of *England* and *Germany*, were they constrained, in reprovng Superstitions, which the wickedness of the time hath brought in, to forsake their Kingdoms and Principedoms? All men see the contrary; and what honour, fidelity and obedience of the people in our time, that have received the Reformation of the Gospel do under their Princes and Superiours; yea, I may say, that the Princes knew not before, what it was to be obeyed at that time when the rude and ignorant people received so readily, the dispensations of the Pope, to drive out their own Kings and Natural Lords.

The true and only remedy, Sir, is, that ye cause to be holden a holy and free Council, where ye should be chief, and not the Pope and his, who ought but only to defend their causes by the holy Scriptures, that in

the mean while ye may seek out men, not corrupted, suspected nor partial, whom ye may charge to report faithfully the true sence of the holy Scriptures; and this done after the Exam^{le} of good King *Iehasaphat*, *Hezekias* and *Iosia*, take out of the Church all Idolatry, Superstitions and Abuse, found contrary to the holy Scriptures of Old and New Testimament, and by that means ye shall guide your People in the true and pure Service of God, not regarding the cavelling pretences of the Papists who say such Questions have been already answer'd at *General Councils*; for it is well known no Council hath been lawful since Popes have usurped the Principallity and Tyranny upon mens Souls, but they have made them serve to their Covetousness, Ambition, and Cruelty; and the contrariety among those Councils, is enough for their disproof, beside a hundred thousand other absurdities, against the *Word of God*, which is the true proof; for such matters are in the true and holy Scriptures, and no time nor Age hath any prescription to alledge against them; for by them we receive the Councils founded upon the *Word of God*, and by the same we reject that Doctrine which is repugnant. And if ye do thus, Sir, God will bless your enterprise, encrease and confirm your Reign and Empire, and your Posterity; if otherwise Destruction is at your Gate, and unhappy are the People dwelling under your Obedience; there is no doubt, but God will harden your heart, as he did *Pharaohs*, and take off the Crown from your head, as he did to *Jeroboam*, *Nadab*, *Baza*, *Ahab*, and to other Kings, and give it your Enemies to triumph over you and your Childeren. The Emperor *Antonine* the meek, although a *Pagan* and Idolator, seeing himself bewrapt with so many wars, ceased the Persecutions against the Christians, and determined to hear their Cause and Reasons, how much more ought you that bear the name of most Christian King to be careful and diligent to cease the Persecutions against the poor *Christians* seeing they have not, nor do not trouble in any wise the State of your Kingdom, and Affairs? Considering also, that the *Jews* are suffered throughout all *Christendom*, though mortal Enemies of our Lord Jesus Christ, which we hold by Common accord and consent for our God, Redeemer and Saviour; and that until you have heard, lawfully debated, and understand our Reasons taken out of the Holy Scriptures, and your Majesty have judged if we be worthy of such punishments; for if we be not overcome by the *Word of God*, the Fire Sword nor cruel Torments shall not make us afraid; these are Exercises that God has promised his, the which he fortold should come in the last times, that they should not be troubled when such things came upon them.

Notwithstanding this Letter and Warning, the King no whit abated his
cruel

cruel Persecution against Gods People, but rather more hardned in hearts and inflamed against them, poured out great threats against them.

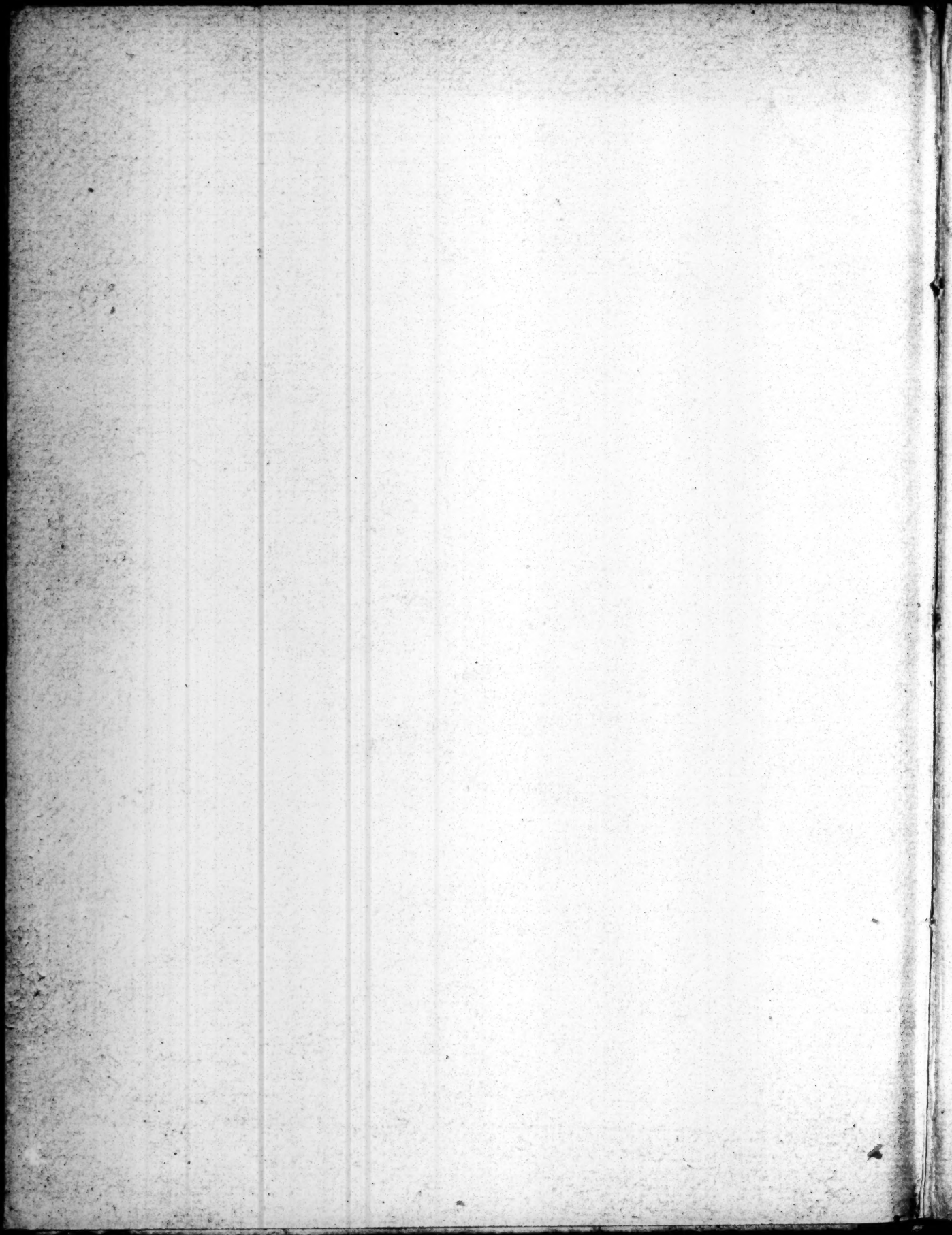
But the Lord in whose hand the hearts of Kings are, caused him to stoop; for soon after in a publick Triumph or Justing, *Mountgomery* and the King met together so stoutly, that in breaking their Spears, the King was struck with a counter blow in one Eye, and the shivers entered into his Head, so that his Brains festered and Perish'd, and no remedy being found, he died, having reigned twelve years three moneths and ten dayes.

Likewise, it is not to be forgotten, the Example of Gods Just Scourge upon *Sigismundus* the Emperor, who after his wrongful condemnation of *John Husse* and *Hierome of Prage*, nothing prospered with him, but all contrary, so that he died without issue, and in his wars ever had the worst, and not long after *Ladis Law* his Daughters son, King of *Hungary*, fighting against the *Turk*, was slain in the Field, so in one Generation all the Posterity and Off-spring of this Emperor perished; besides, *Barbara* his Wife, came to ruin by wicked Lewdness, being a shame and slander to the name and state of all Queens, whereby all *Christian* Princes may be warned how they defile themselves with the blood of Saints and Martyrs.

To Conclude, Thus Reader mayst thou see along throughout the Scriptures Records of Antient Histories, how God hath avenged the Cause of his People against all Persecutors for Conscience sake, in every Age, almost from the beginning unto these Times; and now these Examples may be a Warning to the Persecutors of this Age, who having made Spoil of Gods People have the Spoil in their Houses; and though such Oppressors may be lifted up, because Judgment is not speedily executed; yet let such consider their wayes and repent before it is too late, for the Lord is at the Door, beholding the Actions of such as grind the Face of his People; and though he hath long forbearance, yet his Judgments will come, if there be not repentance in time. O ye Persecutors (and wicked men) the Day of the Lord is at hand, it shall come as a Destruction from the Almighty; and all hands shall faint, and every mans heart shall melt, and be afraid; pangs and sorrows shall take hold upon them, they shall be in pain as a woman that travelleth, and being amazed one at another, their Faces shall be as Flames: Behold, the day of the Lord cometh, cruel both with Wrath and fierce Anger to lay the Land desolate, and destroy the Sinners thereof out of it, and will punish the world for their evil, and the wicked for their Iniquity, and will cause the arrogancy of the Proud to cease, and lay low the haughtiness of the Terrible.

THE END.





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